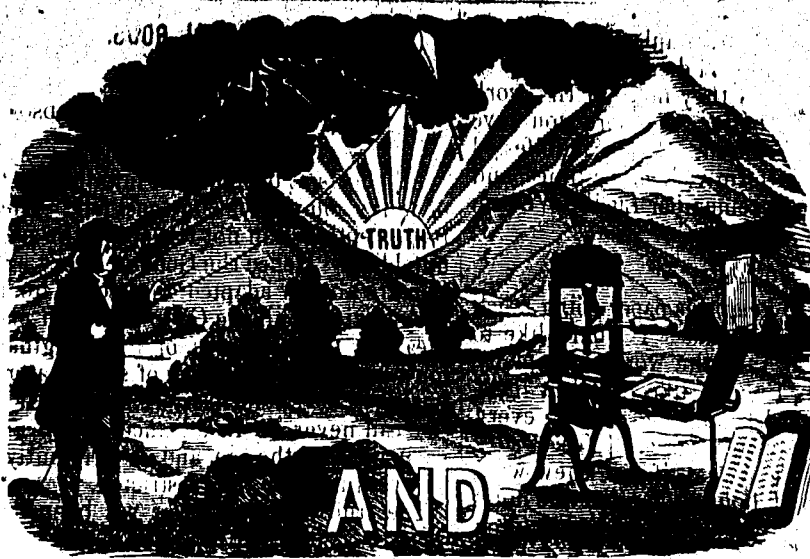


Mind



Matter.

Physical Life—Life Primary Department in the School of Human Progress.

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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

August 25th, M. S., 35.

JACOB ASTOR.

It is refreshing to come into this sanctuary and learn the importance of the labor that is herein to be performed. When we take into consideration the hungry multitude that is waiting to receive a few crumbs, to give them the power to go on higher and do better, we feel that there is no circumstance that can hold us back from thus communicating. Many speak of the sanctuary of home, of the sanctuary of the church, but of all the important places that I have ever been in, this is one containing the greatest interest, not simply because I receive enjoyment, because I drink in from external conditions strength and power to act, but understanding that there are millions of untutored children struggling for some way to give utterance, or to learn how to think, that it seems as though time was too important for men and women to spend it in frivolity; not but what it is right to enjoy life's pleasures, but there are conditions and degrees of pleasure, and any pleasure that retards or holds back any human being from happiness, is not a necessity to mankind. But anything that contributes to the comfort and hope of any individual, is a necessity in human experiences. You have grown into a power and are likely to revolutionize the sentiments of the inhabitants of earth. But it cannot be done without some earnest souls return and impress upon individuals the importance of learning something of the future existence. We are formed in bodies and you find that when many return they find a difficulty in giving a name. Now each individual that departs from the physical form naturally gravitates to some particular direction. If an individual has benevolence large, conscientiousness strong, and all the elements of progress within his soul, he naturally gravitates to that class of beings and they take unto themselves a particular name and it naturally belongs to the whole society. That is the way all the way down through any grade of society. Each one gravitates to their natural level and it is through these conditions, or circumstances, that they are enabled to develop and improve. The good and pure and lofty minded spirits naturally endeavor to make others happy, or to enlighten those below them and the labor of love is well recompensed by the result of their efforts. To-day you are as it were alone. Many minds are coming into the field, but what are they when they enter into your sanctuary? They do not understand or comprehend the first principle which governs this important truth, and they look upon it as a faith or something to believe, not knowing that it is a trial to make them better individuals, or that they must obey the law before they can receive the full benefit of the law. To-day you are a little anxious about the result; you have increased labors and brighter prospects, and sometimes you feel as though the power might give away and the results would not be satisfactory. We understand the condition and the necessities of society and fully intend to work out our own thoughts, hopes and aspirations, and to impress them upon human minds, so that it will be impossible for any individual to misunderstand or not know the straight road and the way to true happiness. There is nothing to be gained with faith, unless you give an equivalent in labor. You don't expect to reap in an abundant harvest, unless you comply with every condition that is necessary, and it is the same way in spiritual gifts. You must learn by experiences; you must labor to conform to the law, or the result is not to you. I, perhaps, have not learned all that can be learned in years of experiences, but I have learned that the sooner men and women begin to learn that they must subject themselves to correct principle, I have learned that then it will be well with them and not until then. Theology is destined to sink by the way. It is no longer a necessity to the inhabitants of earth, yet they hold on to it and cling to it as though it was the only saving ordinance to them, and weaker and weaker grows the bond and stronger and stronger grows the spirit, and the time to be redeemed from all superstitions, from all that holds the soul in reserve is very near indeed.

GEORGE COME.

I come here for the purpose of speaking on the subject of courtship and marriage, and why so many wrecks are found. We see some persons are inclined to question the real duality of souls, or that individuals are created with each one a true attraction. To me it looks this way. It is natural for men and women to be attracted to one another, and I don't see any special one created for another; but there are many that, if circumstances were favorable, would be united as one. Yet there is a variety in each one, or a difference, but the main difficulty, or at least all the trouble that originates in courtship and matrimony, originates from a cause that people have not seemed to take into consideration. Now, as soon as you learn that two young persons are attracted to one another, society at large seems to be allowed the liberty to comment, and one perhaps is condemned and the other ridiculed; and it seems as though the whole human family have the power

to correct, or at least to destroy the conditions of happiness at once through their psychological power. Now, sensitive beings, when they are attracted to an individual, if they are sensitive to ridicule, feel and are controlled by such sentiments in other minds, and it makes them go contrary to their own inclinations to what they would do without any foreign influences. I have observed all though the human family that there seems to be a greater disposition to find fault and ridicule, than it is to understand the truth and what it is that causes individuals to act as they do. Now I have sacrificed a life through principle. I denied myself the privileges that many men possessed; yet in my own soul I craved, or at least desired a home after my own thoughts and aspirations. I made it a place of such perfection that, understanding my own nature and my own physical weakness, I knew it would be impossible to perfect anything like my anticipations, and through fear of giving to the world inferior human organizations, I lived and died without ever knowing the true life of a father, or having the experiences that pertain to that kind of a life. Yet I had a stronger sense and deeper love and veneration for the law or rule of life, than almost any other person in existence. Now I understand that this place is one where people can give their sentiments, and make an effort to reform or revolutionize the methods and modes of society. A great deal of the trouble is attributed to spirit power. I am perfectly willing to admit that a great deal originates through undeveloped or ignorant spirits, but society at large is to blame for most of its sad experiences, and it is through the jealousies and hates of one another, the power to control the mind, or at least, to lead it in a condition to the miserable, disheartened, and unhappy, has caused more disturbance and inharmonious than any other cause. I am perfectly willing to admit that there are other causes and other influences, but this is the master one. You possess such a power over individuals and are ignorant of the power. Many a domestic home is destroyed by too many people congregating together, and each one drawing conclusions to the detriment of the persons united and living in what seems to be a comparatively happy home. Knowing that you will be glad to have any way out of the difficulty; knowing that you are in earnest about the labor you are performing, I don't bring this up as a side issue, but as one pertaining to the interests and welfare of the human family, and I wish it understood that Spiritualism embraces every condition of human life, every necessity of the human family, as Spiritualism, and it matters not in what direction or where it comes from. Sooner or later the human family must learn that by being related to one another, either naturally or unnaturally, every condition of happiness, every condition of development exists. No fruit can grow from imperfect nourishment to perfection; neither can individuals be blamed for living and acting as they do without there is a helping hand extended, and some one to give them an idea through what means they are suffering. Be very careful as individuals in the future; not to make, or try to make, an impression upon any one. If people are happy, they know it; if they are unhappy, they know it. And it is not for anyone to impress, or make their condition worse, than it really is. If there is a possibility of improving, or developing the human family, then use your psychological powers, that will accomplish something; if not hold yourself negative. Do not destroy if you cannot build up. I have had many hours of sweet communion with the men that dwell below, yet I see one great confusion; that is, where they shall go. In life's motion there is a commotion, out of this will come complete bliss. When you ponder over life's emotions you become lost and bewildered, yet the way is open and the way is clear. You have but to look and learn and as wisdom comes, you will know what life really is.

GEORGE COME.

ANDREW KERR.

In coming here I feel that I am doing a twofold duty. First and foremost is, because I know it is a benefit to myself, and I also give some others an idea how to come back and what to do when they come. I have been watching around all the morning gathering together forces that can be utilized for your benefit. When I look and see what has been accomplished, I do not hesitate one moment to say, the future holds all that has been prophesied, all, if not more. Let me say to you, that, while you are laboring a little beyond your strength, or at least beyond what is agreeable to you, the controlling forces are gaining strength in different localities, gathering together a power, or the strength to go on and do it effectually. When I look and see what is ahead of you, I then fully acknowledge the wisdom of that great creative mind, or nature's mysterious workings, just as you choose to call it. We are here to-day to show you that it makes no difference under what circumstances, or who is absent, or who comes, we mean to work and to work for the purpose that we have stated. This paper is not to sink by the wayside and become a thing of the past, but it is to go forth and reach every household before its destiny is complete. You are now entering into a new era, when, instead of receiving obstacles, instead of receiving persecutions, you will find that almost every one will be willing to approach you, at least with friendship, if not with love. That is a thing of future con-

sideration. When I first controlled the medium, I thought I could not speak but a few words, but there is something so agreeable, so soothing and so loving in this atmosphere, that I feel that it would be agreeable to stay forever, if I could accomplish my work as well. But as a necessity I must leave, and don't you for one moment become disheartened or discouraged, for the beacon light is guiding your way, and if you desire my name, I will give it as Andrew Kerr.

ALEX. LIBER.

Be you the man that makes everything right? (well, as far as I can.) Because they said if I come here it would be all right. (Well, I have no doubt it will.) I don't feel right no how. I used to live down by the sea, and fish, and now they have went to work and took all the ground and built a town on it. And I haven't got any room any more. I would like to get it back—do you think they will tear down their houses? (hardly.) Ques.—Don't you know you are in spirit life now? Ans.—It don't make any difference; I don't like to see people put houses where I used to live. They are in my way, they are always poking around just where I want to go. (You must look beyond that, look for some progress beyond this sphere of action.) If I don't feel better I will go down there and set fire to it myself. (You will feel better after you have had this experience here, you know if you set fire to them it would be laid to some poor mortal here and they would have to suffer for it.) I don't want to lay it to anybody else. The captain says I have got to give my name, and everybody will know who I am. It is Alex. Liber. The captain said if I come here it would be all right.

SADIE LEITH.

That old gentleman is real cross, ain't he? He goes out awful cross: I don't feel cross, not a bit, it is a real nice place to come on a warm day. I don't want you to think I am in Hell because I said it was warm. I used to dance and they said I would go there, but I didn't. Ques.—Did you find it a pleasant place where you went? Ans.—Oh, yes, it is real nice; I didn't know there was such nice places, I was not bad, I danced; I thought it was bad because people said so. I thought I didn't know anything, but I find I know as much as they did. There are other things that were done that was worse than that, and some of the people that talked about me done a great deal worse and they haven't got as nice a place as I have. Ques.—Do you feel sorry for them? Ans.—Yes, I help them; I go to them and tell them. Because I didn't see as they did there was no harm done. And some of these folks that claimed to be so good, done awful bad things. I tell you now while I am here, I feel just as if I would like to stay and have a good time. I can dance now and have such beautiful music. O, it is beautiful, and then there are such smart, good folks, and they help a body along. You ought to see the folks that come here; a lot of them; some of them don't know anything. You know I don't know much, but I tell them what I do know. I used to live in New York city, a good while ago. Not such a great while ago neither. I don't know as I am saying anything that will do much good to the cause. I will have to go, because I don't want to keep anybody waiting here. You can put my name down as,

SADIE LEITH.

LAYMAN GREIR.

I see some fearful event in nature; it seems as though there was a complete destruction of some particular locality, without a moment's preparation, or any idea of such an event. Hundreds of human beings will be ushered into another existence. Not that preparation is necessarily a condition to happiness, yet no individual that has a mind, wishes to leave earth's plane without making some explanation or conveying some of their hopes to friends abroad. Events seem to be creating themselves so rapidly, one after another, that it seems impossible to gather up the fragments and place them in a proper position, before the world. Yet men and women have learned that it makes no difference in what portion of the globe they exist, or how favorable the circumstances may appear, or what their condition of life, there is one thing that they are not positive of, and that is, that they will exist one hour longer. It seems, with all the prosperity, with all the beauty that surrounds men, and their eagerness to obtain position, fame, honor and respect, that one thing holds them in the hollow of its hand, and it is well that it should be so. Even persons sensitive to the power of spirit, oftentimes are held in ignorance of coming events; simply to relieve their minds of any doubt or fear of the condition that may arise in the future. Now, in the past, every event occurred naturally, one after the other—the effects of circumstances or conditions that existed, perhaps centuries before their existence. To-day the human mind is becoming so intelligent, and has learned that, if it understands the law or forces that govern it, perhaps in time it may learn to control and avoid such disastrous events. You have wonderful improvements; you can to-day take a train and travel to the far west; but as you put your foot into the car, you have no assurance that your life will be in the form at the end of the journey. Circumstances or conditions may arise that will terminate your existence; yet after looking forward with hope, and expecting joy, hundreds of human beings started out on a journey of pleasure and never returned in the

physical form to their abode of home. Many human souls are made desolate and sad, many aching hearts quiver, and there seems to be no outlet or any power that can console. Yet, if you look to your internal make-up, you know that if the journey is for many years, it will be but short, and eventually there will be a cutting off and exhausting of the forces that have caused all this sorrow, all this agony, and all the misery that seems to exist at the present time. Now, in reality, there is never any separation, for spirits do, naturally gravitate to the friends they love, and, until time makes a condition or change, they hover near, and, under favorable circumstances, can give impressions and lighten the burden that earth-bound children have to bear. You are a few individuals, blessed with a mighty power, and I ask you, as individuals, never to cease your labors until the hungry multitude are fed, until men and women understand that when they lay the forms of their friends into the dust, the spirit hovers near and recognizes and understands every occurrence, every thought, and stands astonished to know that they mourn for what is not suffering nor gone. Now we propose to make a battery so strong and of a material so positive that it will penetrate the darkest abodes of earth. It will take out of the mind of the individual that revengeful determined spirit to crush and produce misery. Wherever it goes it will make the weak strong enough to resist temptation and make earth's children learn that life is yet to be deprived of sin and sorrow, and become one field of usefulness, strength and beauty. I am perhaps dwelling longer than is necessary, and using up the power, when others might use it to a better purpose, yet I see and feel and experience life so truly while I control the medium, that it seems as though I still possessed an existence in the form. But I know better when I come to think; I know better when I come to act; because the instrument does not possess the physical strength nor power to execute that I did. Yet time with its unfoldment will give all strength and power to do, and not only strength and power to do, but give them satisfaction, or at least a consciousness that at last their work is well done. I will not be recognized by any one. My name was Layman Greir. Ques. Could you inform us anything concerning the calamity spoken of? Ans. No.

KIRK BLACK.

I controlled this medium to give the first really important communication ever given through her organization and as many persons recollect the fulfillment of the prophecy, I return to-day to say that I not only fully realize the importance of Spiritualism, but the power that spirit possesses to control minds. I am not here for any particular purpose for my friends; many of them would not accept my testimony, or at least, not but that I was truthful, but they do not believe in the subject of Spiritualism, or spirit control. They have a knowledge of the fulfillment of the prophecy, but they do not think that I would come down to their level and give a communication, not that I was better than other people, but they think Spiritualism is beyond doing anything of the kind. But I have interests in life and true friends, and if they will only favor, or give me the opportunity, I will gladly come in communication with them. But I have hardly a right to expect to look for anything of the kind. You will say to the medium that I came and controlled her, and my sisters and brothers, and many of my friends were with me. I come to give them strength, and also, to say that we have not forgotten the work that we have undertaken to do, and after that you may give the name of Kirk Black; also, you might say that my first coming was to give a prophecy, which was fulfilled, and perhaps I might as well say on the other hand that the battle is about won and now you can clear away the rubbish and go on rejoicing.

JULIUS CASSER.

Over eighteen hundred years ago, the human family understood the relation between spirits in the physical form, and spirits out, or at least, spirits that had laid aside the casket, they understood the power of control, and often were governed by the minds of their friends, that is each one thought they were governed by the minds of their friends, and it seemed then that the world was about to perfect itself through this force. But a few riper men seeing, or understanding, that if that became the universal belief, and men and women learned to look for intelligence, or knowledge, from an unseen source, they would lose their power, and necessarily come into a position where they would have to labor for what they obtained, and they congregated together, and made plans to overthrow, or at least, to crush out every manifestation, or all evidence of the power of spirit to control. And it seems as if they had assistance from the invisible world, and went to work, not in a kind, humane manner to overcome the evil that they pretended existed, but with the sword and torch they went to work with a will, and destroyed to a certain extent, the firm footing that the power had gained upon earth. A few years and men and women had to acknowledge, God and Jesus Christ crucified, through fear of persecution. You have no idea how many persons, unharmonized souls, rejected the idea, yet for the sake of physical existence professed the evil, thought they must deceive the power that controlled, and to-day, you have the result of what this deception has caused, or produced. Men

and women hiding their thoughts, living one life and professing another, has to-day made the human family apparently untruthful and unreliable. You cannot meet with many individuals that you can fully trust, simply because that power has gained such strength, and you are beginning to learn to doubt in almost every direction you move. But to-day we are trying to build, or at least, to create a condition that there will be no necessity for any individuals to hide their honest thoughts. That each one shall have freedom to express and be themselves, without the condemnation of the others. And to-day Spiritualism is again going to the front, looking for a place among men, and it has been a hard struggle to reach the condition of eminence that you have to-day, simply through that power that wishes to subject everything else to itself. While it does not question the truth of the manifestations, it does not ignore a knowledge that the power prevails, but they wish to take hold of it and shape it to their own aggrandizement, or own elevation. But you as individuals know that the power that pervades the universe and controls every atom in existence, designs this to be for the universal good of men. It is not for an isolated few; it is not for a few favorites here and there, but for every human being, for every soul that exists, or will ever exist. Not one, but all you can gather in one temple, see and acknowledge truth as it appears without any element of discord or distrust. That you can meet and be brothers and sisters, not only in name but in reality. You are indeed working more for the elevation of others than for yourselves, but as they ascend the scale you naturally gravitate or grow to them, not that you desire, or your motives are selfish, but your hopes and aspirations are strong, and you possess souls equal to any emergency. We have within our folds many poor, weak spirits unable to control, or understand the law of control. We gather them here to-day and day after day, to gain strength and knowledge. They are not to blame for imperfect organizations or imperfect spirits; they are not to blame for existing, for the power that creates and moves on, done the best that it was possible to do under the circumstances, and they in turn, can learn to be bright and beautiful, and ascend the scale of progress as things roll on. We are willing to admit, not with the rapidity that an intelligent, strong, independent organization can do, but yet there is hope in the future, for all; none are lost, but all grow and improve; no one ceases to grow and improve; no one ceases to grow bright and pure. It is a labor that is eternal, never ending, never ceasing, never stopping for a moment, yet each hour adds renewed strength and joy to the worker in this great cause.

AUNT RACHEL FLY.

I am an old lady and I don't know how to talk here, but I have a daughter that has been to mediums sometimes, and if she will go again, I would like to give her a communication. Just say that Aunt Rachel Fly came, everybody called me by that name.

WILLIAM SHAKESPEARE.

Geniuses are born geniuses, not educated geniuses. I do not wish to inflict any unworthy substance upon your cause, but I see so many characters rise up before me, that I must naturally describe some. If I undertook to portray human nature, I have a grand opportunity before me. Men of all ages, of every clime, are here to be selected as subjects. I find that it does not make much difference where a man is born, or where the place of his nativity is, if he only possesses motives sufficient to develop and then understand that he has the power to develop them. Naturally men become actors in the great drama of life without scarcely being conscious, that if they were taken into consideration by some one, and each circumstance of their lives written down, it would either make a tragedy or comedy, yet thus it is and it is well that it is so. So many men and women look on the dark side of nature and see no beauty or sublimity in anything that is presented to their eye, and there are others that can only open their eyes and look abroad, and it matters not what comes within its vision, it makes it a thing of beauty, of purity and truth. Yet this variety, as it is so, one acts with the other and gives an energetic mind comfort to adjust, comfort to act upon and develop its powers. These have never been anything created but what has its uses. Many persons complain and think that there is an over-abundance, but all are a necessity. Men to-day are living lives and looking forward to a condition in a future state of existence, without scarcely realizing that every act of their life either tells for or against them. I am willing to admit that individuals cannot do very different from what they do until they know how to do different, and the object of their power that is brought to bear upon this instrument is established. By that, we propose to make individuals think and to learn that they possess a power within themselves, not only to make a paradise on earth for themselves, but for every living being. I cannot use or control to make my own identity a perfection. This is the first time that I have undertaken to speak or express thought through an instrument, or at least, through this instrument, and every effort I make, I seem to fail, simply because they do not possess my fertility of brain, or at least, power to portray character. But some time after I accustom myself to using and controlling this instrument, I mean to get up an entertainment for you, that you may see whether I have improved in acting through human organizations. I possess spirit vigor and vitality enough to move all men and women to thought, if I have a condition to act through, but to-day I am only here to make my first effort in a great cause of reform. I have caused thousands of people enjoyment, and have been appreciated by a great number of intelligent minds, but I have not done my work yet. I have more to do and I can do better and give more pleasure to the human family in the future, than I did in the past. You may just give my name to the world again as William Shakespeare.

LUCILLE WESTON.

You may almost call this sleepy hollow, but you are mistaken in regard to the sleep. There are magnetic conditions produced here that have wonderful effects on each one of you, to lead and to give power and do life's duty more effectually. You have got along so far without the Colonel, and you have been very much afraid that he would be disappointed in the paper, and that there would not be as good manifestations, but that paper has got to go on and improve with age, so it is not necessary for you to give yourself any uneasiness

about the results of the communications, or that the work is not being as well done, but when people are out gaining forces they help to do the work and make it all the better, therefore you have every reason to feel rejoiced. I have manifested myself in an humble form very many times, and I come here to say you remember Lucille Weston.

JO LOUX.

Do you calculate to keep this paper going much longer? [Well, yes.] Because I would like to send a little word out into the world. So many smart folks come in, I would like to talk a little, too. [Well, go ahead.] Is this the way every body has to do that comes here? [Yes.] This medium would make a fuss, if she knew what kind of a critter had hold of her, but she don't know it, and it don't make much difference. You don't keep any beer here to sell, do you? [No, we haven't got any now.] Because I calculate if you did, I could drink as much as anybody. It is a bad place to come to, if you haven't got any beer, for I calculated on getting some. [You must outgrow that passion for drink now.] I calculate I will have to; I don't care to, though. [There is something better than beer here.] They said it was spirits, and I thought it was; but people get disappointed sometimes in their expectations. I lived in Baltimore. My name was Jo Loux.

CHARLES C. BURLEIGH.

Some organizations are so constructed that every force in nature seems to make them go out in the world and battle for the freedom of the human race. It does not make any difference what the color, or where, or under what condition, human life is held in bondage, there is within every human soul a hope, and a desire to be free, independent of the control of other individuals. But since I passed into the life, or at least eternal light, I find that many minds struggle and work for the freedom of the few. When I look around and see that almost every human soul is held or controlled by some foreign power, and as it seems to be a law in nature, that all things must be governed, the question arises, what is to be done? for no person is entirely free. Let me say to you that men and women can learn to make their condition in life so that it will possess all the beauty and none of the misery of control. You have for years studied and endeavored to learn all of the power of the spirit that it was possible for you to obtain. You have many ideas of the influences and forces that surround you that are correct, but you have many that as yet you are ignorant of and do not understand. Now to illustrate, or give you an idea of what I wish to represent, is this, an intelligent mind capable of reasoning, tracing cause and effect, will never be understood by the undeveloped or uneducated mind. It has to grow to that individual, and as an effect, but when they come in contact with minds upon their own level, there seems to be one sweet scene of liberty. Now in past time you have invited to your circles, individuals that could not comprehend that they could control or use a human organization, and they have done more to destroy or break down this grand principle than any other power. They hold themselves in reserve and determined to crush out every atom of thought in that direction at its early start, but the intelligent minds hover by the side of earnest workers, and at last have learned how to take the power in their own hands, and use it to the best purposes of humanity. When I stand before you to ask for the liberty of the human family, I know that you must obey your own organizations. It seems as if you had a habitation that controls and holds your life's destiny, and if it is allowed to be itself it cannot very far transgress or abuse its own organization, but when men congregate together and make laws to control the many, it seems to me that their object is to destroy the most and leave the few to revel in luxury and joy. But I worked as a father for the redemption of the human family, to liberate and enlighten men, and I find that my vast labors were, or have done a great deal of good and I mean in the future to work in the same direction. I am happy to see that we are discovering instruments able to be used for the purpose of demonstrating the power to convince. The human mind has grown so strong that almost all minds are convinced of the fact, although they may ignore or deny it, yet within their own souls they are satisfied of the truth. Now as that is done, we must learn individuals how to accomplish the great work of life; how to make it possible for the human mind to be placed in a position where there will be no want or suffering; that all can have opportunity to develop their faculties and become good and useful citizens. We must batter down our prison walls; we must take upon ourselves the power to do and act, and as mind gains power it can control the coarse elements that exist below them and utilize or make them of use to growth and beauty. I am as it were one strong identity, but I use an instrument that I am not accustomed to using. But we all together contribute what we are able to, to it, so that in the future you may gain strength and power to act. You are not losing ground, but gaining, and the opportunities brought out of the hour are reaching to hundreds and hundreds of human beings that never stopped to reflect on the importance of human life and your work is just begun. You may subscribe me as Charles C. Burleigh.

An Appeal to the Kind-hearted as Liberal Friends of Progress.

During the great flood in the Mississippi Valley, I was drowned out, lost nearly everything we possessed, including all my outstanding accounts, and after fourteen days of exposure and suffering was taken out, reaching Vicksburg, where I was taken violently sick, and for six weeks confined to my bed; but now I am so far recovered as to attend to some business. My spirit band inform me that plenty of business is in store for me very soon; but we are destitute and without any means of sustaining ourselves (wife and self), until I can make a start.

Now, if some of the liberal souls will aid me by sending whatever amount they feel that they can, I will whittle the same in MIND AND MATTER, and carefully keep your name and address and repay you as fast as I can after getting started in business. I do hope you will feel like helping me at once. Of the vast amount of donations from the North, I am told "they are all distributed and there is nothing for you."

To those responding to this my urgent appeal we will be ever grateful, as it will be the means of placing me in a field of usefulness to others.

Yours in the cause of truth and progress.

Dr. J. W. WOODWORTH, Healing Medium.

IDEAL GODS.

CONTRIBUTED BY A. RICHARDSON.

All efforts at bringing the infinite into the plane of finite comprehension must fail. The mind in its perceptions can not rise above the plane of its unfolding. Hence the Gods of every age and nation are always adapted thereto. The reason is very obvious; all the Gods of which man has an idea are the creatures of his imagination, and must be manufactured out of such material as the imagination can furnish. The popular imagination can never be in advance of the mental development of the age, and consequently the popular God must be thus restricted.

The true God has never yet been revealed to society, for the simple reason that society has never yet advanced to that point where such a revelation could be received. The true God is not the subject of mental imagery.

The history of all nations teaches us that the Gods of their worship are of their own creation, and they are usually fashioned according to their ideas of the National Head. Thus, before the days of the judges and kings, God was designated as God, Lord God, Jehovah; when judges were the chief rulers in Israel, then he was the Great Judge. In the days of the kings, he became "King of Kings," and sat upon a throne with his scepter and crown. The old title is sometimes repeated from habit, but the leading idea of kingship prevails.

Had we a God to invent in the days of Republicanism, he would become a President with his cabinet. The idea of regal pomp and splendor, as applicable to the Divine, would have been exploded at the time the divine right of kings gave up the ghost, were it not for the reverend tenacity with which the people adhered to the letter of the Old Record; and as it is with the letter against it, the popular God is getting more democratic than he was in the days of David, king of Israel.

The religious element in man is the highest and best department of his being, but it must borrow all its images from the external; and the character and habiliments with which it clothes the God of its worship, must conform to its own external conception; consequently it cannot create a God whose being and character shall transcend the sphere of its mental development. It may make an effort to magnify its image of God, by striking off all conceivable limits, and say that he is infinite, but even then he is bounded by fogs and shadows.

But society is improving, not only in the arts and sciences, in its language and sentiments, in its intellectual and moral power, in its civil and social virtues, in its political and religious institutions, but it is also improving in its Gods. It is beginning to get out of the wilderness of animalism in which the ancients wandered, and its vanguard is beginning to halt before Jordan. And if the people with their priests do not turn back for the leeks, onions and flesh pots of Egypt, they will soon be permitted to taste of the milk and honey with which the promised land abounds.

PROPOSITION.

The Omnipotent cannot be considered in space, nor can the self-existent and eternal be considered in time.

Hence heaven, in respect to God, cannot be in space, nor can the things of heaven be in time.

Hence all ideas of heaven as a locality where God dwells, or has his throne, must be false and idolatrous.

Hence all descriptions of heaven by metres and bounds, when understood literally, must be false.

Hence the idea that by getting into a certain locality we come into heaven, is untrue.

Hence the doctrine that the Divine presence cannot be manifested, and heaven attained on earth, is false.

A. RICHARDSON.

Editor of Mind and Matter:

In addition to what we have said in our last article, in answer to Bro. Mendenhall, we reply, that, because the mind of a sensitive person can recognize and delineate character from every thing that an individual may touch or handle, does it prove that he does so by any other power than mind? or that magnetism of an adfmal nature is in the articles? We would like to know what accurate intelligence magnetism could convey when it is destitute of that quality. Take mind away, and what can magnetism accomplish? The aura of the individual is part of himself, and therefore can be read by the mind of the sensitive as well as if it were the whole individual. The gentleman wants magnetism to account for every thing; but when asked to exhibit or demonstrate its existence, he shirks the question, and hides himself behind his imaginary idol, as if it would screen him, and escapes by making assertions, as unfounded as his hobby. We demand a demonstration of its existence, and if he cannot give that, it is useless to talk about its qualities or uses.

Again: because an idea may be an entity, is there any reason that it should be magnetism and not an idea? There are many ideas, and we would like to know how magnetism can represent them all. Will the gentleman please explain? We do not admit that animal magnetism is a substance, and it is just that quality which we wish the gentleman to demonstrate. If it exists, it must have qualities that can be demonstrated, and we will await that desideratum.

The gentleman would favor us, by showing how magnetism can communicate intelligence (which it does not possess) from one individual to another. In all his experiments he ignores the mind of the individual, and his power to read that of another, simply because that very power would annihilate his magnetism.

Let any one, whether man, woman or child, have sensitivities to believe that he or she has power over them, and he or she will have that power as long as the sensitivities believe that he or she has that power; but as soon as that belief fails, the power departs with it, simply because there really was no power outside of the imagination. Any one, therefore, who can make a patient believe that he has power over them, is a magnetizer in every sense of the word, and can do every thing that Mr. Mendenhall professes to do with all his subjects. But he, nor any one else can do what he claims, when the truth is known by the patient. We are not especially anxious to convince any one contrary to their will, and we are willing to give all, who cannot see the truth, their own time to do so, respectfully declining to assert a thing that cannot be demonstrated.

WM. BAKER FAHNESTOCK, M. D.

Ancient Literature.

In the early dawn of literature, and when the "sacred mysteries" were the only theatrical performances, what is now called the stage then consisted of three several platforms, or stages, raised one above the other. On the uppermost sat the Father of Heaven surrounded by his angels; on the second appeared the holy saints and glorified men; and the lowest was occupied by mere men who had not yet passed from this transitory life to the regions of eternity. On one side of this lowest platform was the resemblance of a dark pitchy cavern from which issued appearance of fire and flames, and when it was necessary, the audience were treated with hideous yellings and noises imitating the howlings and cries of the wretched souls tormented by the relentless demons. From this yawning cave the devils themselves constantly ascended to delight and instruct the spectators.

An anecdote relating to an English mystery presents a curious specimen of the manners of the times which could permit such a representation. A play was acted in one of the principal cities of England, under the direction of the trading companies of that city, before a numerous assembly of both sexes, in which Adam and Eve appeared on the stage entirely naked, and performed their whole part in the representation of the garden of Eden, to the serpent temptation, the eating of the forbidden fruit, the perceiving of and conversing about their nakedness, and to the supplying of fig leaves to cover it. Warton observes, they had the authority of scripture for such a representation, and they gave matters just as they found them in the third chapter of Genesis.

There is a ludicrous picture in a village in Holland, in which Abraham appears ready to sacrifice his son Isaac by a loaded blunderbus; but his pious intention is frustrated by an angel urinating in the priming pan.

Another painting representing the Virgin receiving the annunciation of the angel Gabriel with a huge chaplet of beads tied round her waist, reading her own offices, and kneeling before a crucifix.

Another happy invention is seen on an altarpiece at Worms, in which the Virgin throws Jesus into the hopper of a mill, while from the other side he issues in the form of little morsels of bread with which the priest fed the people.

A picture in a church at Constance, says Matthiesson, called the conception of the holy Virgin represents an old old man lying on a cloud, whence he darts out a vast beam which passes through a dove hovering just below. At the end of a beam appears a large transparent egg, in which is seen a child in swaddling clothes with a glory round it. Mary sits in an arm chair and opens her mouth to receive the egg.

Pope Alexander VI. had the images of the Virgin made to represent some of his mistresses; the famous Vanozza his favorite, was placed on the altar of Santa Maria del Popolo, and Julia Tarnese furnished the model for another Virgin. The statues made the queen of Henry III. of England, a model for the face of the Virgin Mary.

The prayer books of certain pious libertines were decorated with the portraits of their favorite minions, and ladies in the characters of Saints and even of the Virgin and Jesus. This scandalous practice was particularly prevalent in the reign of debauchery in France, when Henry III. held the reigns of government with a loose hand.

In a missal once belonging to the queen of Louis XII. is pictured a mitred ape giving its benediction to a man prostrate before it.

Charles V. pious as he affected to be, had a missal painted for his mistress, by the great Albert Durer, the border of which were crowded with extravagant grotesques, consisting of apes, sometimes elegantly sportive, in the most offensive and indecent attitudes. This missal had two verses written by the Emperor himself, who did not seem to be ashamed of his present.

Melchior Inchoffer, a Jesuit, published a book to vindicate the miracle of a Letter, which the Virgin Mary had addressed to the citizens of Messina, and afterwards confessed that it was a forgery, but that it was done by order of his superiors. This letter was something of the character of a donation made to the Virgin Mary by Louis XI. of the whole county of Boulogne, retaining for his own use however, the revenues! This solemn act bears date 1478, and is entitled, "Conveyance of Louis the Eleventh to the Virgin of Boulogne, of the right and title of the fief and homage of the county of Boulogne, which is held by the Count of Saint Pol, to render a faithful account before the image of the said lady."

A Spanish Jesuit published at Salamanca in 1652, a volume in folio, entitled "Empireologia." He says there will always be music in Heaven with material instruments, as our ears are already accustomed to; otherwise the celestial music would not be music for us.

Another Jesuit is more particular in his accounts. He positively assures us that we shall experience supreme pleasure in kissing and embracing the bodies of the blessed, they will bathe together, and for this purpose will be most agreeable baths in which we shall swim like fish; we shall warble as sweetly as larks and nightingales; angels will dress themselves in female habits, wearing petticoats and fardingales and with the finest linen, with their hair curled. Men and women will amuse themselves in masquerade feasts and balls. Women will sing more agreeably than men to exalt these entertainments, and at the resurrection will have more luxuriant tresses, ornamented with ribbons and head dresses as in this life.

Statuolence.

Editor of Mind and Matter:

I have read with interest the articles of F. F. Taber, M. D., Wm. H. Drake, and others, in MIND AND MATTER, on Statuolence. Many of your readers would like to know what success they and others have in practicing it.

In 1872 I visited Dr. Fahnestock at Lancaster, Pa., especially to enter the statuolence condition for the benefit of my health, and sat daily for two weeks under the Doctor's personal supervision, with no result. After my return home I continued the sittings a long time, as also did several others under my direction; but we all failed to enter the condition.

These zealous friends of the science will learn by experience that but few can avail themselves of it, as none but sensitives and mediumistic persons can enter the statuolence condition.

L. D. ROUSE.

Upper Lisle, N. Y., Aug. 23, 1882.

\$200.00 REWARD.

I will give two hundred dollars for information that will lead to the detection and conviction of the thief or thieves who stole one hundred and ninety dollars from the person of Dr. R. W. Sour, in the assault that was perpetrated upon him at a SELECT seance given by him at Lake Pleasant, on the evening of August 24th.

LEONARD I. ABBOTT,
Philadelphia, Pa.

EDITORIAL BRIEFS.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

Dr. HORACE M. RICHARDS, magnetic Healer, has concluded to remain in the city a few weeks longer, and will continue his professional vocation, healing the sick, and can be addressed at 259 North 9th street, Philadelphia, Pa.

FRANK T. RIPLEY writes us from Boston that he will start for Horicon, Wis., on the first of September, and on his arrival there will answer all correspondence that may have come in his absence. Persons desirous of engaging his services this fall can address him at Horicon, Wis.

The Spiritualists and Liberalists of Southern Michigan and Northern Indiana will hold their annual grove meeting, at Schoolcraft, Mich., on Friday, Sept. 8, 1882. The best speakers have been engaged, and everything is being done to make the meeting every way successful. Albert Burson, Managing Secretary.

The Philadelphia mediums who were attending the camp meeting at Neshaminy Falls Grove, have returned to the city and have resumed their business at their residences. Among the number of those we think of at the present time are Mrs. Anthony, Mrs. George, Harry C. Gordon, Mrs. Glading, Mrs. Walters, and Mrs. Jennings.

We have just received a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or five for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

Dr. B. F. BROWN, of Lewiston, Maine, clairvoyant and magnetic healer, has taken rooms at 905 Wood street, Philadelphia, Pa., where he will receive patients to treat. He will also visit patients at their residences, if desired. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organization. The Doctor is about to start private developing circles, arrangements for which can be made by addressing him at 905 Wood street, Philadelphia, Pa.

Our detention in defending ourselves against the calumnies of our enemies, while at Lake Pleasant, made it impossible for us to get our paper out until one day after our usual time. We trust our friends will excuse this necessity, as we will hereafter more than make up therefor by our efforts to add to the interest and value of the paper. We feel that we are only entering upon the work that we set out to do, and from which we have been too long diverted by the attacks of enemies within the lines of Spiritualism. The war which we have been compelled to maintain against those who have sought to obstruct us in our work, is well nigh over, and we are heartily glad of it. That we have maintained it to the end requires no apology from us. It was our duty and we have done it, and the near ending will show that we have done it wisely and well. After every storm comes a calm. Let the calm that follows the storm that is now passing from the spiritual horizon be a season of refreshing progress and growth. Turn in and help us friends and share with us the meed of duty well and faithfully done.

SPIRITUALIST convention at Capitol Hall, Montpelier, Friday, Saturday and Sunday, Sept. 22nd, 23rd and 24, 1882, under the auspices of the Vermont State Spiritualists Association. This Convention, coming as it does after the close of the Camp Meeting season, and with the large number of speakers which will be in attendance, cannot fail to be one of the most attractive meetings of the summer. Capt. H. H. Brown, of Williamantic, Ct., an inspirational speaker of rare power and ability will be present. Also Mr. Edgar W. Emerson, of Manchester, N. H., and Mrs. Gertrude B.

Howard, test mediums, will give public seances. Mrs. Emma L. Paul, of Stowe, Mrs. Fannie D. Smith, of Brandon, Mrs. L. S. Manchester, of W. Randolph, Mr. A. E. Stanley, of Leicester, and Mrs. Sarah A. Wiley, of Rockingham, will be present, and other speakers and mediums are expected. Good music will be provided by Mr. Ripley, of Montpelier; and the usual courtesy will be extended by the Railroads. Good accommodations at the Bishop hotel and American house at \$1.00 per day. Horse keeping, 50 cents per day. W. H. WILKINS, Secretary, Lebanon, N. H.

Endorsement of Dr. A. B. Dobson.

Many such letters as the following: Dr. A. B. Dobson, clairvoyant and magnetic healer, of this city, is receiving every day:

BLAIRSTOWN, Iowa, Aug. 12, 1882.
DEAR DR. DOBSON:—We have neglected reporting to you the cure of our boy, by your spiritual remedies. He commenced to improve soon after taking the medicine, and before the month was up he was completely cured. He often would say: "That was a good doctor that made him well." The people here are amazed at the cure, for our best physicians said he must die. Another doctor said to us, it was not on account of your being a Spiritualist that you cured him, it was the magnetic force; and we told him we would like for him to perform such a cure. We will give praise where praise is due. Some who hooted at Spiritualism when you held that seance here, now want to see the doctor who can perform such a wonderful cure. We send our lasting gratitude to you for curing our little boy.

WEBSTER ELLISON,
GRACE A. ELLISON.

Every mail brings letters with just such praise of Dr. Dobson's marvellous cures of persons he never saw. Every mail carries to various parts of the country, to nearly every state in the Union, and to distant lands, these magnetic remedies, that restore health, strength and happiness. Letters like the above are the voluntary offerings of gratitude, they come unsolicited from all quarters of the globe. Such letters prove beyond doubt that Dr. Dobson is doing a vast deal of good, performing wonderful cures, and relieving sufferers by scores and hundreds. His name is a household word in homes all over the land, and his praises are sounded by thousands who never saw him, but who have been saved by his simple yet wonderful remedies. He must be a happy man in thus being able to contribute so much to the happiness of his fellow men.—Record, Maquoketa, Iowa, August 22, 1882.

Festivals and Feasts.

Velly, in his History of France, has described two festivals, which give an idea of the manners and devotion of the period (about 1230,) which like the ancient mysteries consisted of a mixture of farce and piety; religion in fact was their amusement, the following one existed even to the time of the reformation.

In the church of Paris, and in several other cathedrals of the kingdom, was held the "Feast of Fools or Madmen." The priests and clerks assembled, elected a pope, an archbishop, or a bishop, conducted them in great pomp to the church, which they entered dancing, masked, and dressed in women's apparel or personating animals or merry-Andrews; sung infamous songs, and converted the altar into a banquet, where they ate and drank during the celebration of the holy mysteries: played with dice and burned the leather of their old sandals instead of incense, ran about and leaped from seat to seat with all sorts of indecent jestures and postures.

The other was called the "Feast of Asses," and was celebrated at Beauvais. They chose the handsomest young woman in the town, mounted her upon an ass richly caparisoned and placed a pretty infant in her arms. In this state followed by the bishop and clergy, she marched in procession from the cathedral to the church of St. Stephens, entered into the sanctuary, placed herself near the altar, and the mass began. Whatever the choir sang was terminated by the charming brethren *Ilhan, Ilhan!* (imitating the asses bray). Their prose half Latin and half French, explained the five qualities of the animal. They at length exhorted him to make a devout genuflection, to forget his ancient food, for the purpose of repeating without ceasing, Amen, amen. The priest instead of *De missa est*, sang three times, *Ilhan, ilhan, ilhan!* and the people three times answered, *ilhan, ilhan, ilhan!*

At this same time men were not suffered to play at chess. Clergymen were prohibited by statute from having a chess board in their house.

When the court of Rome, under the pontificate of Gregory IX. and Innocent IV., set no bounds to their ambitious projects. They were opposed by the Emperor Frederick, who was of course anathematized. A curate of Paris got up in his pulpit with the bull of Innocent in his hand. "You know, my brethren," said he, "that I am ordered to proclaim excommunication against Frederick. I am ignorant of the motive. All that I know is, that there exists between this Prince and the Roman Pontiff great differences and an irreconcilable hatred. God only knows which of the two is wrong. Therefore, with all my power, I excommunicate him who injures the other; and I absolve him who suffers, to the great scandal of Christianity."

About Right.

BOSTON, Aug. 29th, 1882.
FRIEND ROBERTS:—I have often wondered why Spiritualism had not done away with stupid, creeping, crawling, dishonest journalism, for it seems to me that the public press needs more renovating than all else put together. The disposition to bridle, harness and guide, seems to be uppermost in the minds of these fellows. It is like a God-send that MIND AND MATTER should step between these would-be leaders and the people, and show up some of their selfishness and meanness.

It seems to me that only strong language will make them conscious of their foolishness and drive them to honest duty to themselves and to their fellow men. I am much pleased with the renewal of spirit communications and I do not see why those ancients are not as reliable in their communications as those who have just passed over. You will find enclosed two dollars for one year's subscription.

Yours in friendship,
JOSEPH CARR,
25 Prescott St., Charlestown, Mass.

Spiritualist Convention.

The annual convention of the Vermont State Spiritualist Association is to be held in the Capitol Hall, at Montpelier, Vt., Friday, Saturday and Sunday, Sept. 22d, 23d, and 24th, 1882.

In addition to the usual array of talented speakers, two test mediums, Mrs. Gertrude B. Howard and Mr. Edgar W. Emerson, will give tests, and describe Spirits from the platform.

All due preparations are being made to make this convention one of the most entertaining and profitable meetings of the season.

Board at the American house and Bishop hotel \$1.00 per day

CHARLES THOMPSON,

St. Albans, Vt.

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

CASH.
Total Cash..... \$183 40
PLEDGED.
Total Pledged..... \$248 50

Mr. Geo. Rall, Treasurer of the Mediums Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

Spirit Remedies.

PORTAGE CITY, Wis., April 12, 1882.

Editor Mind and Matter:

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for seventy-five cents and two 3-cent stamps. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free.

Yours truly,
FRANK T. RIPLEY,
Horicon, Wis.

Camp Meeting in Vermont.

Editor of Mind and Matter:

I am requested by the business managers of our Camp-meeting association to notify the readers of MIND AND MATTER that Vermont is just wheeling into line in the camp-meeting enterprise. The Association was formed last fall and winter, and ground selected upon the shore of Lake Champlain, near the city of Burlington; but during the time required to perfect the organization, it was ascertained that Queen City Park, owned by the C. V. R. Co., and which had already become famous as a popular resort for picnic and excursion parties, could be bought, and it is now the property of the Association.

Queen City Park lies upon the line of the railroad about two miles south of Burlington. There is also a steamboat which plies between Burlington and the Park, the fare for round trip being only ten cents.

The Camp-meeting is to commence August 21st and close September 11th. Able speakers are being secured, to make the meeting as profitable as delightful and interesting. A good choir and band of music will be in attendance.

Men of means who may take an interest in the enterprise, will be glad to know that there are a few shares of stock that can be had, and that each share-holder is entitled to a lot for a cottage. Parties wishing to secure lots for tents or cottages may address the chairman of committee on grounds and tents, Dr. S. N. Gould, West Randolph, Vt.

The officers of the Association are as follows:
President—E. A. Smith, M. D., of Brandon.
Secretary—O. G. Bugbee, of East Barnard.
Treasurer—A. F. Hubbard, of Tyson Furnace.
Directors—E. A. Smith, of Brandon.

" Dr. S. N. Gould, of West Randolph.
" A. D. Road, of Essex Junction.
" L. Webb, of Granville.
" Dr. G. S. Brunson, of St. Albans.
" A. E. Lamb, of West Randolph.
" A. F. Hubbard, of Tyson Furnace.
" Mrs. E. H. Shaw, of Morrisville.
" Mrs. F. E. Bentley, of Jerico.

Further particulars will be given to the public, soon.

Yours for the dissemination of truth,

CHARLES THOMPSON,
St. Albans, Vt.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa. Dr. A. B. DOBSON.

Special Notices.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

Mrs. SUSIE WILLIS FLETCHER has met with the most flattering success in her lectures. Her address is 50 West 12th st., N. Y. City.

SEALED LETTERS ANSWERED and our magazine one year for \$2.50 in advance. Address "The Progressive Age, Atlanta, Ga.

The Second Society of Spiritualists of Chicago meets at No. 55 South Ada Street, between Madison and Washington streets. Services at 7.35 P. M. Lecturer, Dr. Samuel Watson.

The Spiritual Offering is kept on sale at MIND AND MATTER office. Five cents per copy. Subscriptions taken at \$1.50 per year.

Spiritualists' and mediums' meetings are held in Apollo Hall, 2730 State street, Chicago, every Sunday morning at 11 o'clock sharp. Mrs. Kingsbury, a trance speaker will lecture.

THE "Process of Mental Action," or "How we Think," No. 4 of the M. Faraday series, are attracting a great deal of attention. We have them on sale at this office; price 15 cents. Nos. 1, 2 and 3 of the same series also on sale at 10 cents each.

THE Rosicrucians hold on side circles every week in St. Louis, Mo., for spiritual investigation, tests and developments. Truth loving people can obtain admission either as visitors or members, by applying to Dr. Goodwin, 1310 Spruce Street, St. Louis, Mo. Progressive papers please copy.

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, Banner of Light, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

Dr. J. H. Rhodes, contemplating being away from the city a portion of the time this summer, would call the attention of the public to the fact that the "Spiritual Remedies" can be ordered through MIND AND MATTER office. (See advertisement).

The Society which has been meeting at Grimes' Hall, 13 Halstead street, Chicago, Illinois, has been formed into a regular Society, to be known as the Chicago Spiritual Progressive Society, with H. T. Cornford as secretary, and the Society will still hold these meetings at the same place.

The First Society of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Bushnell, M. D., president; Collins Eaton, secretary.

The Independent Association of Spiritualists and Liberalists of New York city, hold public meetings every Sunday morning and evening, at Frohisher Hall, 23 East 14th street. Speakers engaged: Mrs. Susie Willis Fletcher for October; J. Wm. Fletcher for December, who will give tests of spirit presence after each lecture. "MIND AND MATTER" will be on sale at all of the meetings. Alfred Weldon Press.

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D. K. MINER, Business Manager.
D. C. DENSMORE, Publisher.

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THE WATCHMAN.

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OUR LATER EXPERIENCES AT LAKE PLEASANT.

Those who have read the last two preceding numbers of MIND AND MATTER will understand how fully we are in sympathy with the grand spiritual work that has been, and is being accomplished through the annual gatherings of Spiritualists and spiritual media that have assembled at the Lake Pleasant Camp Ground for mutual benefit and enjoyment. So fully were we imbued with the influences that were concentrated at that lovely spot, as well from the spirit as from the mortal side of life, that we felt that nothing could arise that would admit of a disturbance of the very harmonious condition of our mind, while we should have occasion to remain amid the hundreds of friends who contributed so much to the enjoyment of our stay at Lake Pleasant. But this, as the end proved, was not to be realized.

For the first two weeks of our stay we received nothing but respect and courtesy from all whom we met, and were wholly unprepared for the abominable treatment we received from the camp meeting authorities subsequent to that time. We sought in every possible way to avoid appearing to be officious, or to be seeking public attention, hoping thereby to give no occasion for any manifestation of unfriendliness on the part of those who were in control of the direction of affairs. Not so the representatives of the *Banner of Light* and *Olive Branch*, who at nearly every meeting occupied the platform; and at the close of each meeting hawked their respective publications from that point. It was not until the meeting of Saturday afternoon (Aug. 19) that Dr. J. Beals, the President, assumed to become the puffer of the *Banner of Light*, represented by Cephas B. Lynn, the *Religio-Philosophical Journal*, represented by a Mr. Greenwood, and the *Olive Branch*, represented by David Jones; while ourself and paper (the only paper advocating Spiritualism as the Spirit World has established it) was not mentioned at all. Believing that this action on the part of President Beals was intended as a public affront, we at once arose in our place in the audience, and said: "It appears that Dr. Beals, the President of this camp meeting, does not consider MIND AND MATTER as entitled to be mentioned as a Spiritual publication, in connection with the *Banner of Light*, *Religio-Philosophical Journal*, and *Olive Branch*. I have to announce that MIND AND MATTER is represented here, and subscriptions may be made at the book-stand of Mr. Buddington." Dr. Beals made no objection to this assertion of rights under the circumstances, and we supposed the matter would end there. Less than half an hour afterwards we were passing Dr. Beal's tent, in front of which he was standing alone. As we approached, on the far side of the way, he bowed to us. Wanting to know what were to be the future relations between us, while we remained in camp, we went over to him and asked him if we were not to be recognized on that camp ground as a Spiritualist and as an editor of a Spiritual paper. He replied with most insulting emphasis, that we would receive no such recognition from him. We replied: "That is all I want to know. Hereafter I demand that when we meet, that you will not again insult me by nodding to me at all." Not a person heard a word that we said. We were about

turning away when a woman came out of the tent, and said: "Do come away—he is not worth talking to." To which we replied; "I have said nothing to you, madam, that warrants any such remark." As we turned away we raised our finger toward Dr. B., and said: "There is not as much manhood about you as there is in that finger." This gesture Dr. B. has falsely alleged was our "fist" shaken in his face. Mr. Knapp, of Cato, New York, saw all that occurred from a short distance away, and knows Dr. Beal's statement to be untrue. The insult was given by Dr. B. to ourselves, in his refusal to recognize us in the only way his recognition was of the least interest to us, and then insulting us with a recognition that we could not but despise and loathe under the circumstances. How we could have acted with greater forbearance than we did, we fail to perceive after the calmest reflection.

It was but a few minutes thereafter, while we were sitting alone, only three tents away from where the conversation with Beals took place, that a gentleman, an entire stranger, approached us, and asked: "Is this Mr. Roberts?" We replied in the affirmative when he said he had been a reader of MIND AND MATTER, and we understood him to warmly approve of our editorial labors. Standing a few feet away, he had left another person. Calling our attention to the latter, the gentleman whose name we do not recall, said: "Mr. Roberts let me make you acquainted with my townsman, Judge Patton, of Towanda, Pa." We arose, went to, where Judge Patton was standing, and shook hands with him. Supposing that both of them were equally friendly, we handed each of them a copy of MIND AND MATTER. It was not until we had done so, that Judge Patton intimated an unfriendly feeling toward the paper. Looking at the paper he was holding, he said: "I have reason to think, Mr. Roberts, that you are a gentleman, but your paper would not indicate it, the *R.-P. Journal* is the paper that suits me." We replied, "Judge Patton I am a gentleman when not insulted, but anything but gentle when I am." We snatched the paper from him, and throwing it down, we said: "You cannot read my paper with my consent. Read the *Journal* if it suits you." Not a soul heard anything that passed, but Judge Patton's friend, and neither of them resented what was said to Judge P. The allegation made by the directors that we insulted Judge Patton by loud and obscene language too vile for record or publication is wholly untrue. We were the insulted party and did nothing more than properly resent that insult without in any way interfering with the rights of any one.

Hardly had Judge Patton left us, when we procured of Mr. Buddington, in front of whose tent, the conversation took place with Judge Patton, a copy of the *R.-P. Journal*, containing the false and scandalous attack upon us, which we published and replied to in last week's issue. These three most improper and trying provocations all coming together, as it were, gave us reason to seek for some cause for the changed situation of affairs toward ourselves, and it was easy to trace, when we were informed that John C. Bundy had that morning reached Lake Pleasant for a week's stay. We had made our arrangement to leave the camp for home on Monday morning, (August 21,) but these hostile occurrences seemed to demand our stay so long as this genius of evil was there to lead and incite his followers to active opposition to the spiritual work that had up to that time been proceeding without interference. Early on Monday morning before many of the campers were about, we accidentally met Bundy, on Montague St., near the Hotel, and presenting him with a copy of the *Journal* of week before last, asked him to read the article containing the lying slanders concerning ourselves and paper. This he did. When done we asked him if he intended that article to apply to us, after some confusion and hesitation he said "It looks so." With our face close to his, in a tone of voice which he alone could hear, we called him a lying, slanderer coward. Turning from us he walked hurriedly away grinning. As he passed down Montague Street, we said to two or three men who were standing upon the porch of the hotel, "I would like to read to you the lying statement of that 'thing' yonder," as we pointed to Bundy. We began reading the article, when a few more persons, all men so far as we saw, collected, upon which Bundy walked back to where we were and stood near until we read that part of his lies, which was as follows: "As the editor of that scurrilous sheet—one Roberts—has already been branded as a libeler by the Philadelphia courts, it is not likely that any respectable person will give weight to his vicious utterance." Bundy then broke in with, "That is true." We stopped reading, and, indignant beyond all control, we denounced him then and there (we being at the time quite close to each other) as a lying, slanderer, cowardly son-of-a-bitch—the latter term sufficing alone to express our contempt and loathing for the human whelp or cur who had thus wronged us. We then proceeded with the reading of the rest of the vile slander, when suddenly we were rudely assaulted by some fool, who was very quickly called to give an account of himself. To our question, "Who are you?" he answered, "I am an officer," and at once released his hold of us. We rejoined: "If you are an officer, and have any right to lay your hands on me, arrest me, but do not touch me otherwise." He replied: "I do not want to arrest you, but you can settle these matters outside the camp ground." We replied:

"That is what I would be glad to do." With the appearance of the officer, Judge Patton put in an appearance, and seeking to help Buddy, became bolder in his denunciation of us. We invited him to meet us outside the camp as the officer had suggested, but that invitation he had not the manhood to accept, but became vehement in his abuse of us. At our request the officer put a stop to his cheaply exhibited courage, and so ended all unpleasantness on our part for the time. In every instance we were not the offending, but the offended party, and in each instance asserted our right to exemption from insult without affecting the rights or interests of any other person. Had we done or said less, we should have felt that we deserved the wholly gratuitous and unprovoked insults to which we were so unpleasantly subjected. To show that there was a settled purpose to misrepresent and slander us, we learned that our enemies were busily circulating the false report that we had grossly insulted a Mrs. Palmer, who lectured on Sunday afternoon (August 20th), by approaching her and denouncing her to her face as a Jesuit and as being controlled by Jesuit spirits. We were also informed that the board of directors had ordered the police to arrest us on any pretext they could find to do so. We accordingly addressed a letter to Doctor Beals as President, informing him that we had received such information, and asked that we might be heard in relation to all matters that were being falsely circulated to our prejudice. He took no notice of our letter, and the work of slander proceeded without any effort on the part of the officers to check it. This was mean and bad enough, but it was infinitely worse when, as events proved, it was found that the board of directors had conspired together not only to propagate these slanders in the camp, but to send them broadcast over the country. We informed Dr. Beals that we would remain in camp until it broke up, and would hold ourselves prepared for any further proceedings that might be taken to injure us. We could do no more than await events which we did with perfect placidity of feelings, knowing:

"That ever the right comes uppermost
And ever is justice done."

In a quarter of the camp frequented by the sanctified hypocrites who are the shame and disgrace of Spiritualism, a part of the camp we never saw, we were informed that an effigy adorned with copies of MIND and MATTER was placed and kept in open view, without any notice or rebuke from the directors or their police, and that it was contemplated to burn the same, as a mark of hostility to itself. The persons engaged in that shameful outrage call themselves Spiritualists, and would have the world believe they are entitled to be regarded as decent people. Not long will such degradation, moral and personal, pass for anything less detestable than it is. Had we descended to anything so maliciously vile and odious, we would have given the directors of Lake Pleasant camp meeting a poor excuse for the untruthful and disgraceful proceedings which are shown in the following preamble and resolutions from *Lake Pleasant Sittings* the authorized publication of the camp meeting of Sunday morning, August 27th.

LAKE PLEASANT. Aug. 22, 1882.

At a special meeting of the board of directors of the New-England Spiritualists camp meeting association, held this day, the following preamble and resolutions were unanimously adopted:

Whereas, one Jonathan M. Roberts, the editor and publisher of a newspaper called MIND AND MATTER, and published in Philadelphia, has, during the past few days, while upon the grounds of the New England Spiritualist camp meeting association, grossly insulted the President of the association, by shaking his fist in his face, and the use of profane language; and in another case insulted Judge Patton of Pennsylvania by loud and obscene language—too vile for record or publication; and in still another instance attacking the editor of the *Religio-Philosophical Journal*, and in a public place using obscene language, and only ceasing when the police laid hands on him—and all these outrages having been committed upon the open streets of the camp, and in the hearing of numerous ladies and gentlemen; thus not only bringing disgrace upon the camp of spiritualism, but violating the rules of decent society and endangering the good name of this association. Therefore, it is hereby

Resolved, That we instruct the police to arrest said Roberts promptly upon repetition of any such offence against any person, and expel him from the grounds of the association.

Resolved, That we exceedingly regret the necessity which compels us to take this step, and in order that it may be generally known that no such conduct will be tolerated upon the grounds of this association, we hereby request that the proceedings of this meeting be published in the columns of the spiritualists newspapers of the country and of the *Lake Pleasant Sisters* and in all other papers having an interest in promoting the welfare of society and the peace and good order of camp meetings in general, and that a copy be furnished to Judge Patton and Col. Bandy respectively.

T. W. COBURN,
Clerk *pro tem.*

A true copy attest.

Seeing no possible end that such proceedings could properly have in connection with the duties devolving upon the directors who were engaged in concocting and publishing that tissue of slanderous misrepresentations and positive falsehoods, we concluded that it was alone intended to injure us, in our person and business, by methods entirely in violation of law, and that it was our duty to teach these people that there was a limit to their license to misrepresent and injure us. Accordingly, on Monday last, we made a complaint against such of the directors as we could reach, before Justice Williams of Greenfield, on

which they were arrested the next day, and bound over to answer at court on the second Monday of November next.

Had we done any of the things alleged against us, or had the directors or the police reason to think or fear that we would commit the public disorders alleged while on the ground, it was their duty to have arrested us, or at least have expelled us from the camp ground; or, in the latter case, would have cautioned us; or had the police to do so. Having done neither of these very proper things, it is natural to infer that they one and all felt that we had done nothing, and they knew it, that would justify, on their part, any such attempted interference with our rights to be upon that camp ground without molestation from them. No one can question, after the course they deliberately took to injure us and render us odious in the public sight, and to create prejudice against the publication with which we were identified, that they would have been only too glad to have had any pretext to arrest or expel us from the grounds. Our resentment of the gross insults offered us by Dr. Beals, Judge Patton and John C. Bundy, upon the camp ground, was a matter entirely personal to them and ourselves, and something with which the directors had nothing, either legally or otherwise, to do. We neither committed a breach of the peace nor threatened to commit a breach of the peace, as the unlawful acts of the latter plainly show. Had we done either, it is very evident, from the slanderous and defamatory action taken, that we would have been cautioned to keep the peace at least.

In another column we give the particulars of an outrageous breach of the peace in the presence of Dr. Beals, without his so much as objecting to it by lifting a finger or speaking a word of protest, even if he did not approve and actually encourage the dangerous assault.

That the publication of the above defamatory and libellous preamble and resolutions was the result of a deliberate conspiracy on the part of the directors to injure us in our person and business, and therefore a crime of the most serious nature, we will be prepared to prove at the November term of the Franklin County Court of Massachusetts. In the meantime we denounce that preamble and those resolutions as a malicious and groundless attack upon our good name and fame, which demands retributive justice from the Commonwealth of Massachusetts, the representative government of the most advanced civilization of the world.

"SPIRITUALISM" THAT IS NOT SPIRITUALISM.

The war that in the past has been waged by persons professing and claiming to be Spiritualists, has been distinguished by many acts that would not be tolerated in Pandemonium itself. Strange as it may appear, these diabolical actions have been approved and encouraged by some good and well meaning Spiritualists, who do not take the trouble to look beneath the surface of things, and who accept the hypocritical cant and bluster of the assailants and slanderers of mediums, as an honest and well meaning desire to advance and propagate the truth in relation to Spiritualism and the phenomena on which it alone rests. How long they will continue to hug that delusion to their bosoms time must disclose; but in view of the facts that we are about to relate, they must be bereft of reason, if they do not open their eyes to the fact that they have been, already too long, countenancing and encouraging a class of proceedings more intolerable than the torturing malice of savages.

A little more than two weeks since, Dr. R. W. Sour, of No. 288 Hopkins Street, Cincinnati, Ohio, arrived with his family (his wife and two dear little girls,) at Lake Pleasant, seeking rest and recreation, preparatory to assuming the arduous duties of his professorship in the medical college of which he is a prominent member of the faculty. Dr. Sour's high reputation as a remarkable medium for a great variety of spirit manifestations, especially for form materializations, independent spirit writing, and spirit painting of spirit likenesses, or portraits, had preceded him; and being a stranger to eastern Spiritualists; there was a great desire on the part of the latter to witness some of these wonderful manifestations as occurring through him. Although Dr. S. had come to Lake Pleasant with no intention of giving any seances while there, so strongly was he solicited to do so, that he at last assented to give a few seances for spirit materialization. It was our pleasing privilege to be present at the second, the fifth and the last of these seances, as we had a great desire to become personally acquainted with the phenomena which were known to occur in his presence. While sitting for this class of phenomena, Dr. Sour is always deeply entranced and we know his body was in that unconscious state throughout the three seances we attended. The seances mentioned were conducted in the following manner, and we presume they all were. The cabinet consisted of black cotton flannel curtains suspended by a cord that extended across one corner of the room and so arranged that they could be slid aside as required. The curtains did not extend to the floor above by eighteen inches. Behind that curtain there was nothing except the chair on which the medium was to sit. Before the seance began Dr. S. expressed his willingness to be searched which was, we believe, in every instance declined by the audience. The circle sat in one row in the form of

an elongated horse-shoe, the ends of which terminated close to and at either side of the curtain at a distance of about twelve feet apart. Those at the furthest part of the curved row were eighteen feet or more from the curtain. Everything being in readiness, those present were requested to join hands, and Dr. Sour took his place behind the curtain. The light was then extinguished and the room was in perfect darkness. After singing a few moments, the entrancement of the medium became apparent by his heavy and unnatural breathing, which could be easily heard by those sitting near the cabinet throughout the seances. It was impossible for the medium or any one in the room to move in or from their seats without its being known by all present, as we know from the closest observation under the most favorable circumstances. In a short time, spirit lights that admitted of no mortal imitation, took place in all parts of the room at one and the same time, not a sound denoting the movement of any person in the room, alert as every one was to see and hear everything that took place. These lights were accompanied or followed by hands touching the persons of the sitters at distant and various parts of the circle at one and the same time. These manifestations alone were more than sufficient to demonstrate to any unprejudiced and not hostile mind the fact of Dr. Sour's mediumship. At the first seance we attended, the presence of our spirit daughter was manifested to us in the most undoubted manner in the dark part of the circle, she caressing us in the most affectionate manner. This fact was afterwards completely confirmed through another medium, who knew nothing whatever of the occurrence, as we will show. These manifestations were accompanied by explanations and addresses from Judge McCugel, through the organism of the medium; this very intelligent guide sometimes bringing the medium out into the room while he spoke, and shaking hands with himself and others. The movements of the medium, while under this control, were distinctly apparent to every one present, and showed the impossibility of the medium moving from the cabinet without that fact being known at once. The dark part of the seance was followed by a lighted seance, during which many different spirit forms were seen and recognized by their friends who were present, few failing to make themselves known. In several instances the fully formed materialized spirit drew aside the curtains and showed the medium sitting in his chair at the same time, in full view.

Dr. Sour had given two seances, when a Mr. A. D. Todd, of Winsted, Conn., came to us and said that Dr. Walter Mills, of Saratoga, N. Y., had told him to come to us and say that he had overheard a conversation concerning a plot that was then on foot to take advantage of Dr. S., at a private seance to be given that evening for S. B. Nichols, John C. Bundy and others of their choosing. Dr. Mills requested Mr. Todd to say to us, that he was compelled to leave the camp without seeing us, as he intended to do, and therefore sent us word of what he knew was designed and that he had heard talked of. Meeting Dr. Sour shortly after we, told him what we had heard and advised him to test the matter by going to Mr. Nichols, who had arranged with him for this special seance, by asking that at least three of his personal friends should be present as part of the circle. We suggested to Dr. S. that if no unfairness was intended toward him, there would be no objection made to so reasonable a proposition, and if there was it would be made manifest by an objection of that kind. Our advice was not taken and the seance took place. As publicly stated by Dr. Sour; subsequently, that private seance was given at the cottage of Mr. Pierce, of Providence, R. I. On going there to keep his appointment, accompanied only by Mrs. Sour, he found the room crowded by those whom Mr. Nichols and his associates in the matter had called together. He stated to those assembled that he had been informed that an intention had been formed by some who were present to expose him, that he would go into an unconscious trance on entering the cabinet, when he would be entirely unconscious and helplessly in their power, and he trusted they would not take any advantage of him while in that helpless condition. He then proposed that they should thoroughly search him as a precaution against unreasonable doubts as to the spirit nature of the manifestations that might occur. Col. Bundy, that canting stickler for absolute test conditions, and clamorous railer at dark seances on each and every occasion of sitting for spirit manifestations, was the first to assure Dr. S. that they wanted no test conditions in his case. No objection by Col. Bundy or anybody else was made to sitting in the dark. The seance was permitted to continue to the end without interruption, but, as was naturally to be expected, in the presence of such enemies of spiritual mediums as Col. Bundy and S. B. Nichols, and so many persons who were in sympathetic affiliation with them, the spirit control of Dr. Sour was to a large extent overcome, and the manifestations were comparatively weak. At the close of the seance, Dr. S. was told that the manifestations had not met the expectations of those who had arranged for the seance, although no one raised a question as to the genuineness of what did occur. Dr. Sour, regretting the alleged disappointment, agreed to give another seance to the same persons two nights thereafter at his own room in Dr. Dilling-

ham's cottage. Again the rumor flew through the camp ground that Dr. Sour was to be attacked and his seance broken up, not without reason as the following statement will show. Mrs. Nora Barker, of Lynn, Mass., said that a man from Brooklyn, N. Y., who had made himself notorious by his dishonest and unjust treatment of spiritual mediums, held a conversation with her, during which he said that before he left Lake Pleasant camp ground, he intended to tear out every materializing medium that was giving seances there, if it took the last cent he had—that it was his business to expose mediums—that he had paid or offered to pay money to expose mediums in New York City and Brooklyn—and much more to the same effect. We again sought Dr. Sour and renewed the caution that we had before given him, as a measure of protection. He said that our previous caution had proven unnecessary, and thought our apprehensions were without sufficient reason. The result proved that we were right and he was wrong, for it was not long before we learned that an attack had been made upon him by John C. Bundy and others, and that the sum of one hundred and ninety dollars had been taken from his person. This was no surprise to us as we well knew the unprincipled character of some of those who figured actively in the assault upon the medium.

The previous evening at about eleven o'clock, after retiring to our room, and while still fully awake, we heard the familiar voice of our spirit daughter distinctly call out "Papa, papa" which so surprised us that jumping up we asked, "What is wanted?" with an emphasis that ended the strange and unusual spirit visitation. The incident made a deep impression upon our mind, as we could not but regard it as a warning of something we were to know. The fear came over us that some of our family were sick and our return home imperative.

We had arranged for a sitting with Mrs. Carrie E. S. Twing, the following day at 3 o'clock, P. M., at which time we hoped to get some satisfactory explanation of the strange and unprecedented spirit call we had received the night before. On Mrs. Twing becoming entranced, she was controlled by her droll, but intelligent and truthful guide, "Ikabod." We asked the latter to put us in communication with the spirit of our daughter, that we might learn from her whether she had manifested to us within the week, and if so, in what manner and through what medium. Mrs. Twing had no knowledge whatever in relation to our experiences with other mediums. Telling us he would do as we requested, he proceeded to speak of a matter of great importance to himself, and to the cause of Spiritualism, in which he manifested the deepest interest. After some time, "Ikabod" said, in his peculiar way, that he was in communication with our "darlin'" and "her said" she was with us at the Sour seance (the only one I had then attended), and in the dark had manifested herself to me strongly, hoping that she would thus be enabled to come to me, in the light; afterward, but the conditions were such that she could not do as she intended. We told "Ikabod" that what he said was entirely true, but the information we wanted had not been given. He then said that he could not then stop to follow that matter further, but would have his "Shene" (meaning the medium) write what our daughter had to say further in answer to our questions. Accordingly we went early the next morning to get the promised communication. Mrs. Twing sat out in front of her tent while writing it, and was engaged in conversation with several persons who stopped to talk with her. We were sitting several feet away from her, engaged in conversation with a friend, and our mind in no manner engaged with what was being given through the hand of Mrs. Twing. The communication was written throughout with detached rudely printed letters, and was *verbatim et literatim*, as follows:

i hav this to sa. i askd your darlin and her sed i kum to my papa and sed "papa papa coz i seed a storm kumin—i wanted 'u tell yo what the boss bad ones waz gitting up—the boss bad ones waz here and i coodent—i war just trying to help yo adot it, so yo wood go just so fur and no furtur—coz yo hav got a bigger wurk to do in another direction so we want to work our batteris fur what we told yo—keep up kurrige—all iz wurking well"—your child are keepin on wurkin but want yo to hold on til her hav got the pruf comin bout Sour.

IKABOD.

When that communication was written, we did not know of the conspiracy on the part of the directors to publicly calumniate us in the manner they did, in the above preamble and resolutions. It seems very clear that our spirit child was fully cognizant of that criminal "gitting up of the boss bad ones," as "Ikabod" designated our traducers and their unlawful act. It is equally clear that that gentle spirit was equally aware of the true nature of the outrage perpetrated upon Dr. Sour by John C. Bundy and those who helped him to commit that outrage, at the time that communication was given, which was before we had any time to inquire into the facts relating to the assault upon Dr. S. It was through the impressions we received from our spirit child and other spirit friends, that we were held, against our purpose,

for ten days at Lake Pleasant, when the home demands upon us were of the most pressing nature.

It soon became known throughout the camp that Dr. Sour had been assaulted, and had lost one hundred and ninety dollars during the assault upon him the evening before at his seance room. As was natural, everybody was on the alert to learn the particulars, and the morning meeting at the Society's Hall was crowded with people to learn what they could of the facts. Mr. S. B. Nichols, who had made the arrangement with Dr. Sour for the interrupted seance, entirely out of order (as the meeting was one of Mr. Whitlock's regular Fact meetings), at once took the floor, and stated that the report was abroad that Dr. Sour had been robbed the evening before at his room, and as he (Nichols) knew that there was no one in that room who was not as honest as he claimed to be, that the rumor was therefore untrue. Here the matter rested until the Fact meeting was adjourned, when Dr. Sour, who was present, asked the audience to remain and hear a statement that he had to make. This all present were glad to do, and Dr. Sour proceeded to state the circumstances attending the two seances he had arranged to give to S. B. Nichols and such friends as he desired to have present. Dr. Sour's statement was heard with the most respectful attention, and inspired his hearers generally with confidence in his integrity as a man and medium. He declared emphatically that one hundred and ninety dollars was missing from his pocket, when he recovered consciousness, which was there when he took his seat in the cabinet and before he was entranced. Another statement he made, that showed the character of S. B. Nichols and his friends, who attended the two seances given to them, in regard to honorable and fair dealing. Although Dr. Sour had been induced to devote two evenings of his valuable time to them, when he would not have realized less than from twenty-five to thirty dollars each evening at his regular seances, not one cent was paid to or tendered him for his services. This may have been honest on the part of those who so grossly abused Dr. Sour's trust in their honor, but we view the matter very differently, and think he was cheated out of his just and proper dues, to say the least.

Dr. Sour was followed by S. B. Nichols, who undertook to describe and vouch for all that took place in a pitch dark room; and what each person present was thinking about: his statement being substantially, that no one had gone to the seance with any intention or understanding to interrupt or interfere with the same—that not long after the light was put out, hands began to touch the sitters, and a creaking of the floor was heard, when Col. Bundy sprang forward and caught the person of the medium, out in the room, and called for a light. That when the light was brought, Dr. Sour was still out in the room in his stocking feet, his shoes being in the cabinet beside his chair, and the exposure of the medium was complete. Dr. Sour at once arose and said that was the first he had heard that he was found in his stocking feet, and believed it was a lie invented that morning for the occasion. We followed Mr. Nichols, in obtaining the floor, and were about to proceed to state some of the facts we have related, when frantic objections were raised to our proceeding, by Edward S. Wheeler, Mr. Nichols and others, on the ground that we had not been present when the assault was committed. Not wishing to delay a hearing of the facts as far as they could be reached, we waived our right to the floor and sat down. The meeting took the matter up, and insisted on our making our statement, and we proceeded with a decided feeling in our favor. Then followed statements from Dr. Joseph Beals and Mr. L. L. Whitlock, who were both present and saw all that any one could see or know of what occurred on that occasion. They both said that they had full faith in Dr. Sour's mediumship notwithstanding the alleged exposure, and there left the matter. But just about that time a Mrs. Heurty, of New York, brought down the house, by stating that she had positive knowledge of the fact that Dr. Sour's boots were upon his feet, for when the light was brought, and she was assisting Mrs. Sour to lift the still entranced medium from the floor to his chair in the cabinet, (not a man present, it seems, had the kindness to help those ladies shield that helplessly entranced man), Dr. Sour's boot came in contact with her foot, hurting her severely, and she was as positive as she could be of anything, that Dr. Sour's boots were upon him and not off and in the cabinet as Mr. Nichols had stated. Thus the only thing that had been trumped up by Nichols, Bundy, and company; that appeared in the least against Dr. Sour, was swept away, and no one dared to question Mrs. Heurty's indignant denial of Nichols' statement about the "shoes and stocking feet." Col. Bundy was called upon loudly for his statement, and a messenger was sent to his tent, but he was afraid to come out and face the indignation his alleged conduct had called forth, and the meeting adjourned feeling that Dr. Sour was an honest and shamefully misused man.

We then proceeded to make a careful investigation of the facts, and from disinterested persons who went into the room with the light from an adjoining apartment, and who were in the same room when they made their respective statements, we learned the following particulars. They, one and all, concurred in saying that

when they entered the room, Dr. Sour was lying upon the floor face downwards, that kneeling upon his back with his hand clasping the neck of the medium and holding his face to the floor was a burly bully, while aiding and assisting him were two others, also kneeling and fumbling the person of the medium, none of whom were known to them. Dr. S.'s feet were close to the chair on which he had been sitting, and his head extended out in the room. Col. Bundy was standing with his arms folded, six or seven feet away from the medium's head. It was stated by Dr. Beals that Col. Bundy sat on the fourth chair from the cabinet, he, Dr. Beals, occupying the first chair, a Mrs. Stevens the second, Mrs. Hawkes, Dr. Beals' daughter, the third, and Col. Bundy the fourth. Placing the four chairs side by side, it was found by actual measurement to be nearly nine feet from the cabinet to the middle of the chair on which Col. Bundy sat. The point where the medium's head lay was more than three feet from where Col. Bundy was sitting. These fully attested facts show that Col. B. could not have caught the form of the medium from where he sat, and that when caught, Dr. S. must have been sitting upon his chair in the cabinet, from which he was pulled forward upon the floor. The creaking of the floor that was heard, as alleged by Mr. Nichols, was unquestionably caused by the man who went to the cabinet to drag Dr. Sour from his seat, and who made such a bungling fist of his performance that he betrayed his own act. The stupid ass had not wit enough to drag the insensible form of the medium away from the cabinet and out into the room where there would have been some little appearance of something unfavorable to the medium. This bungling settles the true inwardness of the whole damnable transaction, and plainly shows that all the fraud, falsehood and dishonesty, was on the part of his assailants and not on the part of the medium.

The only question that remains to be considered is as to a pre-arranged understanding among those who were concerned in the perpetration of the outrage, in which the unconscious medium was brutally assailed and robbed. Mr. Nichols, it is true denied that there was any pre-arranged understanding among the participants in the assault; but Mr. Nichols has impeached his own veracity by publicly alleging *falsely* that the medium was out in the room in his stocking feet while his removed shoes were in the cabinet, when his person was seized; and his integrity is just as badly impeached by his broken faith with Dr. Sour, as to the compensation of the latter, who fulfilled as far as he was permitted to, his own part of the agreement made with Nichols. The untruthful pretence that Col. Bundy laid a finger upon the medium's person was intended to give the latter a little cheap reputation for a degree of courage that he does not possess. Colonel, as he is, he would no more offensively touch Dr. Sour, he believing the latter to be conscious that he would think of touching a live coal of fire with his naked hand. Col. Bundy is, by the facts, saved from the infamy, his associates would fasten upon him, that of doing a damning wrong to a helpless and hunted medium. None of the three men who were seen to be actively engaged in the criminal assault upon the medium were named by Mr. Nichols, Dr. Beals, Mr. Whitlock, or any of the persons who came into the room from the adjoining apartment, when the light was brought in. Why they were not called for by Mr. Nichols it is for him to explain. As neither they, nor Col. Bundy, (who it was alleged by Mr. Nichols had caught the medium,) have ventured to explain their part in the infernal transaction, we may infer that they had the very best of reasons for their silence. The stolen money might, if all the facts were known, be traced to hands of the perpetrator and an end put to such infamous plundering for all future time.

We have thus gone over the last, and, we trust, the final performance of the Bundyite enemies of spiritual media. It is mete that the arch-leader of these hypocrites, should have been present at this last bungling exploit of his satellites, and that he is compelled to share with them the responsibility and infamy attaching to the perpetration of that outrage.

The innocent and respectable persons who were invited by S. B. Nichols to be present to give character to the assailing and untruthful crew who were not in the secret of their common intentions, without exception, so far as they have said anything have expressed their confidence in, and respect for Dr. Sour as a man and medium.

The one person who was placed in a most damaging position by his misplaced confidence in Nichols and his associates, was Dr. Beals, President of the camp meeting; who stood by and saw that unlawful assault upon Dr. Sour, and yet who uttered not one word of protest against the outrage, nor did he do ought to protect that helpless and unconscious form from bodily harm. Had we assaulted Dr. Sour or any other person, in the presence of Dr. Beals, as it is alleged Col. Bundy did, and as he, Dr. Beals publicly stated he believed was the fact, he would have had some poor excuse for the falsehoods and slanders which he joined with others in publishing to our prejudice and injury.

It is pitiful and lamentable, that we should, in the interest of truth, be compelled to lay these facts before our readers, and thus disclose a state of things, in the closing days of the recent great camp meeting, which, if ever again repeated, will

be the fault of those whose duty it is to prevent another such a shame on the part of prominent and so-called representative Spiritualists.

This attempt to injure Dr. Sour and scandalize Spiritualism, has already proved the most signal failure that Bundyism has ever been subjected to, and leaves that "Spiritualistic Sham" without a shred to conceal its hideousness. *Sic jacet Bundyism* and all that appertains to it.

THE OTHER SIDE OF THE ACCOUNT.

We would not have our readers think that because of the long exposition we have made of "Spiritualism" that is not Spiritualism, in other columns, that our views of the vast usefulness and importance of the Lake Pleasant Annual Camp-meetings, so fully and warmly expressed by us in the past, has undergone the least change. Indeed never before were we more imbued with the spirit-influences that have been poured forth upon that spirit-consecrated spot, than we are now after the turmoil and smoke of the battle that was intended to overwhelm us and our paper, but which, as the battle cloud has lifted, makes us feel that we were watched over and shielded from harm by spirits whose only thought has been to benefit and elevate humanity. These spirit friends brought to us, from every side, the cordial and friendly good wishes of hundreds of persons to whom we had been strangers—many of whom had been greatly prejudiced against us by the falsehoods and misrepresentations of those who sought our defeat in order that they might, the more readily, control the spiritual movement in their selfish interests. We wish it were in our power to take each of this host of friends by the hand and tell them how grateful and inspiring were their hearty words of cheer and encouragement to us, and thank them for the same. Little did these 'dear friends' understand the strength they imparted to us to go forward in our defence of Spiritualism and mediums against all their foes. While with them beneath those lovely trees and amid nature's surroundings, we felt the living presence of our spirit friends, and thought how willingly we would lay down life and all that makes it enjoyable, if all mankind could thereby be enabled to realize the beatitude of enlightened and developed spiritual freedom. We owe so much to the medium friends who enabled us to so fully commune with those who having passed beyond the river returned to cheer us on in our arduous and self-sacrificing work. Especially were we indebted to the Eddy Brothers, Mrs. Mary Andrews, Mrs. Mary Huntoon, Mrs. Williams, Mrs. Ralph J. Shear and Dr. R. W. Sour, all without exception, grand mediums for spirit materializations in the light. The immense work done by these mediums in satisfying investigators of the truth of that which they so earnestly sought to know, concerning the after-life, was great indeed. Thousands of persons attended their seances in doubt, only to be convinced; while hundreds were turned away who could not get admission, because of the crowds that thronged to their seances. Not less, proportionately, was the grand work performed by Mrs. Maud Lord in annihilating skepticism and filling the souls of her patrons with joy at the meeting and greeting of spirit friends, whose voices had been long silenced by the change called death. Her seances were truly a meeting and intercommunion of the two worlds, and the thanks of every true friend of Spiritualism and humanity is due to her.

Mrs. Carrie E. S. Twing was constantly occupied in giving private sittings and public seances, at which she surprised every sitter with her wonderful gift as a medium. Her intelligent and quaint control "Ikabod" drew crowds to his receptions, which made it necessary to procure tickets for days in advance. The amount of Spiritual work performed through Mrs. Twing could not be approximately estimated. She is a grand and perfect medial instrument.

Mrs. Nelson with her indefatigable guide, "Maggie," at her public and private seances, performed a vast amount of labor with perfect satisfaction to all who were favored by her wonderful faculty of bringing spirits and mortals face to face in the most realizable manner. So continually occupied was Mrs. Nelson that although we made many efforts to secure a private sitting with her we failed to do so.

The mediumistic work done by Messrs. Emerson, Fletcher and Baxter at the grand stand as well as at their quarters, was truly vast. The employment of these gentlemen by the directors to give public tests at the close of each lecture, was a grand step in the direction. It shown that mediumship is again coming to the front as the grand lever to raise human hopes and aspirations above the low plane of mundane selfishness. The voluntary contributions of Mrs. Lord in the same direction laid the attendants at the camp under the greatest obligations to her.

In the matter of independent spirit writing and kindred spirit manifestations, Dr. Slade and Mr. Philips, both deservedly distinguished in this department of spirit work, were kept busy in satisfying the demand upon their services. Dr. Slade fulfilled his generous offer to sit for skeptics a specified time without charge, with the best results to those who sought the proofs palpable of the after life.

We wish we had it in our power to adequately express our thanks to Mrs. Charter, Mrs. Dr.

Dillingham, Mrs. Shirley, Miss Knox, Mr. Cornburn, Mrs. Steers, Mrs. Mason, Mrs. Twing, and other trance and clairvoyant mediums, who brought our spirit friends to us in such large numbers. May they one and all be blessed.

Miss Jennie Rhind, the typical and poetic medium, was a regular "Mother in Israel" to all visitors to the camp. Her pleasant face, self-poised confidence in her mediumistic mission, and her kindly and encouraging words, sent a thrill of satisfaction to the breasts of all who called upon her at her tent, where the stars and stripes betokened Miss Rhind's true appreciation of the significance of that national emblem as the representative of the most advanced human progress ever yet attained.

We may have more to say hereafter upon this topic, but for the present we must be content to say that never has the power of the spirit world to redeem humanity been displayed so grandly upon this planet as in the work that was accomplished at the Lake Pleasant camp meeting of 1882. Let those who have the next year's camp meeting in charge, pursue the same liberal policy towards mediums that they extended to them this year, and the triumph of Spiritualism will be near indeed. If they do not do so, and seek to hinder the work that can alone be done through spiritual media, they will be swept away as straws upon the springtime flood. Be wise in time.

[From "Facts," Vol. 1, No. 2.]

J. Frank Baxter.

181 Walnut Street, Chelsea.

In a lecture given by J. Frank Baxter, on "The Reality of Spiritualism," in Conservatory Hall, Providence, R. I., on Sunday, May 7th, 1882, among other facts given were the following:—Ever since I was seven years of age have I been in communication, more or less, with the spirit world, though not until about twenty did I fully believe and realize it. On Wednesday, P. M. June 5, 1861, I received through my hand a strange communication, a part of which I give. I had returned to my room late in the evening, and had prepared for and was about to retire to bed, when I felt a singular sensation in my arm, which had obtained with me previously at times, so I, from experience, readily sensed its message, and sat down with pencil and paper to await the result, not even stopping to re-light the room. While writing, I was wholly conscious, although I could not follow the mechanical action of my hand to such a degree as to know what was being written. After the writing, I immediately produced a light, and eagerly read:—

"Well, friend, you are seated here for a message from somebody! My chance has come. I was almost upon the point of giving up my control, for I was afraid to inform any one that spirits can return. I don't want anybody I know to know that spirits can come and talk with men; or, anyway, don't want anybody in my church to know it. Somehow, I can't think; feel kind of bewildered. Must be that beam struck me pretty hard; don't you think so? I don't want you to write to Southwick, where I belonged, for I wouldn't have folks know that I, Deacon Phelps, have come back here. However, if you don't believe it you may write to our postmaster, and ask if a man by the name of Judson R. Phelps didn't live there in Southwick, Mass., and you'll learn I died on the 9th or 10th of April last, and that I was a deacon there, for I was. I was tearing down an old barn, and a part came sooner than I expected, and crushed me, in consequence of which I died. I don't seem natural here. I can't hold my mind steadily on any one thing," etc.

Then followed a long, rambling discourse, very bitter and bigoted in its nature. Finally, he closed by signing as "Deacon Judson R. Phelps."

When I read this I was astonished. I was in Plymouth, Mass., my home and native place. I had never heard of such a person; or such a place as Southwick, previous to this transaction. It was in keeping with many communications I had so often read, and made sport of, from the *Banner of Lophi*. "Altogether too human to admit of spirit origin," I had said; and, until this message was given me, it had not occurred to me that spirits were human. Of course, I was anxious to test this purported power, and I accordingly sent the following letter:—

"PLYMOUTH, MASS., June 6, 1861.

To the Postmaster of Southwick, Mass.:

Sir: You will oblige a friend by forwarding an answer to the inclosed questions: Whether or not there ever lived in your town of Southwick a man by the name of Judson R. Phelps, and if he be dead, the time, cause and particulars of his death? Yours Respectfully,

J. F. BAXTER."

On Wednesday, June 12, 1861, I received by mail the following *verbatim* letter:—

"MR. J. F. BAXTER:

Dear Sir: In reply to yours of June 7th, as regards the inquiry of Judson R. Phelps. There was such a man lived in this town, and while at work with a number of others of his neighbors taking down an old barn for removal, about the 9th of last April, that is, if my memory serves me, was killed. They were going to take it down by a bent at a time, and they had got the first bent down, and hitched the pulleys on the next bent, and as some of the tenants were rodded so much, the whole frame came at once. Mr. Phelps happened to be right where one of the posts struck him across the body, crushing him beneath its weight. It did not kill him instantly; he lived about two hours. There were men standing on all sides of Deacon Phelps, and not one of them hurt. Very truly yours,

S. L. GRANGER, Asst Postmaster."

"N. B.—Place yourself in my situation, at that time, and ask an explanation.

On the evening of July 29, 1861, I received through my hand, while unconscious, and at a public circle, the following:—

"Dear Friends, twenty-three years ago the 4th of this month (this carries it three years previous to my birth), a little five year old boy might have been seen playing on the sidewalk in the town of Medford, a short way from Boston. An omnibus stands in the street ready to start for Boston, and he jumps on the steps and is warned off by the driver, who afterwards takes his seat in the om-

nibus box, and the boy, unnoticed, succeeds in jumping on a second time, and is so unfortunate as to be carried into Boston, where, for an instant, leaving the "bus," he is left. Crying bitterly, he stands on Washington Street, feeling he has lost forever both home and mother. Another omnibus stands ready for Roxbury, the driver of which sees the boy crying, and asks the matter. The boy replies he has lost his home, and he wants to see his mother. Says he came in one of those carriages at the same time pointing to the omnibus. The driver, supposing him to have come from Roxbury, drives to the latter place, taking with him the little boy. Thus, while he thinks himself favoring the child, he is in reality increasing his trouble by carrying him farther from home, for Roxbury was as far out of Boston one way as his home was far away in the opposite direction. Alas, the poor little boy is miles from home and parents! The driver tries to ascertain the whereabouts of the child's parents, but with no success; yet, in the meantime, the little fellow is cared for. The mother, Mrs. Cutter starts for her boy, and not till the next day hears of and traces him to Boston, where, upon inquiring of different coach and hack-men, she at last learns of his journey to Roxbury. She goes thither, and finally finds him, and, too, tenderly provided for. 'Dear little boy, mother has found you at last! Come home!' So deep is the child's grief that even now the sight of the mother brings little or no consolation. The mind is gone. He is taken home; but, alas! his is a grief beyond recovery, for, in consequence of it, he dies in Medford on the 6th day of July, 1838, on a Friday afternoon. That little boy is now in his 29th year, and is writing to you. I am a stranger to all, and hearing the desire for a communication from an utter stranger spirit who passed away under peculiar circumstance, that you might be gratified, I ventured to at once take this opportunity and write as I have.—HENRY CUTTER. My father's name is Gershom Cutter."

The following letter is a copy of the original, forwarded Mr. Cutter in inquiry:—

"DEAR SIR:—Recent circumstances have urged me to ask of you, who can give it, information regarding the questions: Whether or not you ever had a son by the name of Henry Cutter, and, if so, is he dead or living? If he be dead, will you please give me date, cause, and particulars of, and the age at the time of his death? Please reply, and, by so doing, you will greatly oblige a friend. On Wednesday, August 7, 1861, was received the following:—

"Medford, August 5, 1861.

"DEAR FRIEND:—If you please, in answer to your request, I must say we have had no child by the name of Henry of late years. We formerly had a son by the name of Henry W. He died July 6, 1838, aged 5, quite sudden, under very afflictive circumstances. Somehow, he was enticed to get on behind an omnibus, as it passed the house, and rode into Boston. Was lost two days, to the great affliction of his parents and friends. The next day his mother found him in Roxbury (I being away in New Hampshire at the time). His mind seemed partially paralyzed; the shock, the grief, the fright, had so powerful an effect upon his nervous system as to cause his death. He seemed to be, at times, in a kind of stupor; then, again, after being rallied and questioned as to 'How did you feel, Henry, when away?' answered: 'I wanted to see my mother.' On the day of his death, he said to his mother: 'My head aches, and I will go to bed.' He did so; appeared to sleep for two or three hours, when he gave one screech, and died almost before his mother could reach him.

"Yours respectfully,

"GERSHOM CUTTER."

An intelligence is here manifest, and though many may say "Simple," it has a weighty effort in my mind in helping to settle the greatest question of this and all ages: "If a man ceases his earthly existence, shall he live again?"

For seventeen consecutive years, ending with the summer of 1877, I taught in the public schools of Massachusetts. The first three years of teaching were in Plymouth, my birthplace. During this latter period, I united with some twenty-five others in the formation of a "circle," resolving to meet as regularly as possible, and each pledging himself or herself to be there, and to sit in one place evening after evening, unless changed, by the spirits. A small hall was procured, furnished, decorated, and dedicated to the controlling power. We met, and our instructions were to sit in total darkness until we were stronger. We did so, devoting two evenings a week. For nearly four months we sat, but received not one evidence of any spirit power whatever. After this long and patient waiting, one eve, tiny, showering raps were heard in different parts of the room, and so a communication was established through those raps. I was directed to take pencil and paper, which were always at hand. I did so, and in the darkness drew a plan for seating the circle. The light, revealed, to our surprise, the tables accurately drawn and proportioned, with each chair placed, and the individual's name attached to the seat he would be expected to occupy thereafter. The change was accordingly made, and our circle grew rapidly more attractive and satisfactory. Singing, raps, would accompany our voices distinctly in imitation of a tenor drum, while the table would beat, by its tipplings, an accompaniment similar to a bass-drum movement.

One of our tables was made of very heavy wood, and designed expressly for spirit use. A harp, strung with numerous well-attuned wires, and in an iron frame, was inserted in the heavy table beneath, and out of reach. This table was placed end to end with a long counter table. These tables not only would rock and move in air, but the harp table would emit sweeps of musical sounds from its harp within. One evening, after some speaking, we sang, "How cheering the thought!" when, to our utter astonishment, the harp accompanied the voices in perfect harmonic chords. The singing over, the harp continued, and airs of "Sweet Home," "Days of Absence," and the like, were given, while we all listened in breathless silence. Nor was this all. Flashes of most brilliant light would be emitted, and numerous lights, like electric sparks, were to be seen by all in showers over and above the tables. An invitation was finally extended to the public, free to all, to witness these most wonderful phenomena. The hall was over packed, and the witnesses astonished. Frequently I would call for pencil and paper, and draw, in darkness, on torn pieces of the paper, pictures, and the same would be conveyed in some unknown way and placed before certain individuals for whom they were intended. Different ones would find these drawings exact in detail, and each embodying tests of such a nature

as to make the recipients thrill with the force of the reality of a spirit's presence, which the picture under the circumstances, conveyed. To illustrate: one Mr. Samuel Bradford, still a resident of Plymouth, had a drawing of a frozen pond, a sled beside a hole broken in the ice, marked "Genie." Mr. Bradford exclaimed: "What a test! I had a son, Eugene, and; while living in Bridgewater, he was out coasting. Sliding from the hill side on to the pond, then iced over, he broke through a nd went under the ice, while his sled marked 'Genie,' as in the drawing, remained on top by the opening." One Mrs. Kimball received a picture of a vessel's topmast, with a flag bearing the name "T. Torrey" streaming from its top. She said all had a meaning to her. Her father's name was Thomas Torrey, and he was a sea captain, and carried with him a flag on which was his name.

One evening, while we were singing, and while I was wholly conscious, I was lifted from and floated just above my chair during the time of singing the chorus to the piece. At its close, I was lifted twelve feet to the ceiling, and in a horizontal position back to the ceiling. I was carried a distance of twenty-five feet, and then placed on the farther end of the long table. This was repeated the same evening amid the astonishment and excitement of all. This was done for eighteen times in nine circles which followed. Many, non-spiritualists as well as Spiritualists, witnessed and can testify to it.—Mr. and Mrs. Putnam Kimball, Mr. and Mrs. Lemuel Bradford, Mr. and Mrs. Joseph Pool, Mr. and Mrs. Bartlett Ellis, Mr. Isaac B. Rich, Dr. and Mrs. B. H. Crandon and, daughter, Mr. and Mrs. Clement Bates, etc.

Soon a change came over my mediumship, and, when partially influenced, I would see spirits distinctly. Now, I rarely ever see spirits, but, under their power, see a great many things subjectively. Thousands—over 10,000—of names, dates, portraits, pictures, and visions have I seen and described, and this phase is mine to-day, and invariably exercised in connection with my lectures. What is very remarkable is that, of the vast number given, not more than twenty-five or thirty have not been corroborated, and only one disputed. Surely, I must say:

"Friends never leave us. Those who call
The 'dear departed' never do;
They are around us, though the pall
Of death conceals them from our view."

A description which was given by J. Frank Baxter at the close of a lecture by him in Slade's Hall, Providence, R. I., Sunday evening, May 14, 1882:—

"A spirit is present who impresses me strangely, one who has been gone some time to spirit life,—one who, when in the earth form was misinterpreted; but said, notwithstanding, she was accounted 'crazy,' 'fanatical,' and 'vicious,' and a 'witch' and a 'devil,' yet she found since entering spirit life she was not so far from right after all; and, further, people now were beginning to accept and see truth in much she uttered. That she was eccentric in her likes and dislikes, in her tastes and fancies, may have been true.

"The spirit seemed to influence Mr. B. singularly. The latter said: 'I feel an unrest, my mind wanders. I have a desire to travel from place to place, as one with a mission. I feel uncomfortable, growing from internal pressure. It seems as though I in person were disturbed. I feel enormously large, and at the same time a great weight. I should say that it indicated that, whoever it is, suffered intensely; but I cannot seem to sense what the trouble was. She gives the name of 'Mary,'—Mary A. Knight,—and says, notwithstanding her past treatment, she cherishes no ill will, but rather would express grateful thankfulness, to certain friends for their kindness in her last days in the form.

"This spirit was recognized as one known as 'Shaker Mary,' or 'Crazy Mary,' who was, however, a clear-minded individual, though exceedingly odd, with a fondness for bright ribbons, with which she decorated her person and cane.

"She died in consequence of the removal of an immense tumor of twenty or more pounds, with which she had been a sufferer for months."

E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.

An Interesting Interview.

Editor of Mind and Matter:

A cheery disposition and strong vitality are rare among ordinary mortals and ten times rarer among mediums, of whom it may be said, without any disrespect to them, that they have, as a rule, a passive, reserved, sleepy, half-under-control appearance and manner. When your correspondent, therefore, called on Mrs. M. E. Williams, of New York, a few days ago, he was surprised and delighted to find her a lady more than ordinarily full of life, energy and buoyancy of spirits. To the question whether she had objection to be interviewed a little on behalf of MIND AND MATTER, Mrs. Williams replied: "Not in the least; but Mr. Roberts has already given my mediumship such kind and flattering notice in his paper that I really wish you would make me say as little about myself as you can. One thing, however, you might mention—that I am going to move next week, to a house in W. 34th street, number 462, where I shall have a better seance room and be free from the din of the Sixth avenue railroads. I shall be settled in my new house quite in time to recommence my seances on or about the first of September, as I said, and of course I shall be happy to welcome all my old friends there."

"And new ones, too?" queried your correspondent.

"Oh, yes," laughed Mrs. Williams, "provided they are true ones. I think, by the by, that I made a good many new and, I hope, true friends down at Lake Pleasant; at all events, I made a great number of delightful acquaintances there."

You had a pleasant company down there, I presume?

A very pleasant company indeed. I was delighted with kindness, urbanity and good feeling that were universal at the campmeeting; and at the high order of intelligence of most of the people there; and as for myself, I certainly cannot complain of want of attention, for every one I met was most kind.

Suppose everybody there was a good Spiritualist?

Of course the large majority were Spiritualists; but you would have been surprised to see how many were there from an earnest desire to investigate the philosophy and phenomena of Spiritualism; and to tell you the truth, I feel far more sympathy for such people, unbelievers though they may be, than for half-hearted, timid, vacillating Spiritualists.

In what way do you feel sympathy for unbelievers?

I sympathize with them in their desire for knowledge, for I desire myself to learn all I can of the unseen and spiritual side of man and of nature. An honest sceptic is open to conviction and will fearlessly go wherever the evidence carries him; but many of the professed Spiritualists get frightened if they see something that is not already contained in their own little private philosophy; and then they call out, "Stop, you are going too fast;" and, figuratively speaking, they jump off, and perhaps pick up stones to throw at those who are more courageous and less prejudiced than themselves.

Is Spiritualism making many converts among Freethinkers?

Certainly it is. Free thought is the John the Baptist of Spiritualism. Freethinkers prepare the soil for the reception of the seed. It is in fact Free-thought that has made Modern Spiritualism a possibility.

You speak in riddles, I always thought that scepticism and Spiritualism were irreconcilable enemies?

They do not agree together like turtle doves, but they have two common enemies—ignorance and superstition—and this fact is, or ought to be, a bond of union between them. Spiritual phenomena have occurred in all ages, but through ignorance and superstition they have until now been always misunderstood. Free thought, which is indeed the only kind of thought worthy of the name, has so far killed superstition, that the phenomena are no longer attributed to witchcraft, or permitted to be monopolized by a selfish and tyrannical priesthood, to be converted into means for ruling mankind; and scepticism by teaching people to suspend their judgments, has made it possible for men to enquire patiently and dispassionately into the evidence that Spiritualism lays before them. Spiritualism could not have obtained a hearing a hundred years ago.

But actually speaking do many Infidels as they are called turn Spiritualists?

One would think that you were interviewing me on behalf of the Sun or some other ignorant journal, instead of our dear MIND AND MATTER. Why do you ask me such funny questions?

Because your experiences and opinions on these matters would interest the readers of MIND AND MATTER; you must not suppose that that periodical circulates only among true believers.

Well I will answer your question by saying that I could tell you of hundreds of instances of the conversion of utter Materialists. Of course some people are much harder to convince than others; but it is not difficult to bring a candid Materialist out of his Materialism by showing him that there are things not dreamed of in his philosophy. He is then properly speaking a sceptic, that is he is in a state of suspended judgment, but open to evidence. How quickly and how far he progresses on the road to true Spiritualism depends, I think, in a great measure on mental temperament. Evidence which will convince one person will leave another still in doubt; but I have found that converts from Materialism, although they often go slowly and surely, and once they become satisfied, they hold to their opinions. They are not so ready to believe, nor so much in the habit of believing, as members of the churches are, and when they do believe at last their belief is, I fancy, more like conviction.

Does Spiritualism get many recruits from the folds of the churches?

Judging by my own limited experiences, I should say that not only are thousands coming over to Spiritualism every year, but tens of thousands are gravitating towards Spiritualism, although still attending worship in their churches. If a member of one Christian denomination changes into another, it makes a great noise in the world. But church people slip quietly into Spiritualism, too quietly I think, and they are Spiritualists almost before they themselves are aware of the fact.

You say that people slip into Spiritualism too quietly; what do you mean by that?

I said too quietly, because I think that if they had the courage to tell the world openly that they had become Spiritualists, it would strengthen the cause immensely. You must know how often it happens that after some prominent and highly-respected individual has died, it comes leaking out that for years he has been a Spiritualist but had not the courage of his opinions.

What do you think it is that keeps them silent? Nothing in the world, I think, but fear of ridicule, and perhaps in some instances the dread of being called upon to argue the question with their friends and relatives; and in the case of public men, a fear of offending and alienating their followers and admirers. And I think these considerations have also a great influence in preventing men of science from ever investigating the subject, to which, however, must be added their own enormous self-conceit.

You allude, I suppose, to such men as Youmans, Huxley, Tyndall, and professional scoffers like Ingersoll.

Exactly; but don't call Colonel Bob so hard a name! I have a great respect for him, and I would not convert him, or indeed, the others that you mention even if I could. I will tell you why. They are doing a work in preparing the ground which no other men could do so well. They are waking men out of the horrible nightmare of popular theology, and breaking the spells that for thousands of years the priests have laid upon the human intellect. They are bringing the world back to a knowledge of nature and love for it. It is true that it is only physical nature that they know and teach about, but that is the first and necessary step to a knowledge of the Spiritual side of nature.

But the belief in a Spiritual side of nature is the very thing those men ridicule and fight against?

Not as Spiritualism teaches the doctrine, for they know nothing about that, what they ridicule and fight against is the absurd and imaginary God and Heaven and Hell invented by the priests, and I think there are few Spiritualists that do not agree with what they say on those subjects. They also fight against the doctrine that man has a spirit, but that is a totally different thing to the doctrine that there is a Spiritual side to nature. Truly a human soul, the only Spiritual thing in the universe, naked, isolated, without occupation or interest is about the most absurd idea possible, at least it is so to me.

Do you think, Mrs. Williams, that the split in the Spiritualistic camp on the question of materialization will do harm to the cause?

Not in the least. The only effect will be to draw the attention of outsiders to Spiritualism. A row in the camp is worth a great deal as an advertisement! But it really amounts to very little, the antimaterialists are only a small but noisy clique, and finding they cannot psychologize the great body of Spiritualists they are already cooling down, I think, however, that they have discovered that the more they inveigh against materialization the more they excite the curiosity of the public, and the greater the number of those who see and believe.

You do not sit under test conditions, I believe?

No, I do not. Test conditions may be useful to convince a complete Materialist that there exists a power apart from trickery, and outside of matter, which is capable of producing extraordinary phenomena. No doubt to be convinced of that is the first elementary step in Spiritualism, but there are plenty of good mediums who sit under test conditions, and any ignorant Materialist can go to them and be convinced, if indeed test conditions are capable of convincing any one. When he has learned his first lesson, he can come to me. I do not profess to teach the a, b, c, of Spiritualism.

But are not test conditions useful in order to establish the honesty of the medium, and the bona fide character of the manifestations?

My opinion is that test conditions never really satisfied any one, except the person who applied them. One person will not take the word of another, and every one thinks that he could apply the tests better than any one else. My experience when I sat under test conditions, was that I had to subject myself to the ridiculous and degrading ordeal for every fresh sitter, and instead of getting thanks I only laid myself open to suspicion and insult for my pains. I did sit under test conditions at first, and there are many who can and do testify that the phenomena were perfectly satisfactory. If this is not enough it shows that test conditions are practically useless. My visitors can come and observe, and reason about what they see, and I may tell you that my experience shows me that this is the only way by which conviction can be reached. Moreover test conditions are to some extent a hindrance to the manifestations. I wonder how many miracles Christ would have worked, if the Sadducees had obliged him to perform them under test conditions! In my opinion, the medium should test the circle, and it is my intention to do something of the kind when I go down to 34th street.

Before I go, Mrs. Williams, will you not tell me something about yourself, and about your mediumship?

I told you at the commencement that I wished to avoid the subject. The fact is, that so many kind things have been written and said about me, that I fear people will forget that my mediumship is far from being fully developed. I have only been sitting for materialization for six months, and my power is increasing at every sitting. My spirit guides tell me that they intend to accomplish great things through my mediumship. I hope so, for naturally I believe what they say; but, understand me, I do not, and shall not, take any credit to myself, whatever may happen. It is not I that walk the warders, but the blessed spirits.

As your correspondent was taking his leave, Mrs. Williams gave him a kind invitation to come to a seance at her new home, adding that he must consider that a compliment, "as I am going," she said, laughingly, "when I get down there, to take a leaf out of Henry Ward Beecher's book, and although I have no pews to rent out, I intend to run the wigwam upon strict business principles, and entirely to suspend the free list, as they say at the theatres."

RICHARD HART.

Lecturers and Mediums Attention.

Editor of Mind and Matter:

OMRO, Wis., July 3d, 1882.

Be kind enough to ask speakers passing through Chicago or Milwaukee to write me with a view of engagement at our September meeting. Also would like to secure one or two first-class test mediums for same occasion.

Omro, Wis.

DR. J. C. PHILLIPS.

Of the Evils of the Animal Magnetic Idea.

Editor of Mind and Matter:

We are sorry that the persistent efforts of magnetizers, vitapathists, et id genus omne, as well as many spirits, force us to place them in a position which is not desirable; but there seems to be no other way to make them sensible of the great truth, that men and women are independent beings, and when properly instructed, can do all themselves that others would impose upon them.

We must, therefore, state a few truths which are self-evident. In the first place, "animal magnetism" has proved to be an evil, because its advocates teach that it is a power within themselves, which does not exist, and has never been demonstrated; but those who are made to believe it true, are easily imposed upon, but would not be so if the truth were known. The animal magnetic idea is evil because it advocates would have it to subvert and take the place of mind, or of that which can only be filled by intelligence. They assume that there is a negative condition in men and women as well as in nature, but fail to demonstrate it, even in mineral magnetism, from which the idea was taken by Mesmer, who believed there was one, and since his time has been proved false.

The animal magnetic idea is evil, because it is made to take false positions, and to assume qualities it does not possess. Its advocates would have the aura, or the "effete matter" escaping from all persons, or the peculiar scent given off by metals, earths, or indeed, by all matter to be "animal magnetism," as if it could take upon itself all the qualities which are peculiar to themselves.

Mineral magnetism, the only magnetism that has ever been demonstrated, has no such qualities as have been ascribed to the ideal of magnetizers. We acknowledge no magnetism but the mineral, which magnetizers have so mixed up with their animal variety, that they have become confused, hence the mistakes they have made in referring to what we have said in our articles.

The aura of every person and thing is peculiar, and can be nothing but an aura, or a part of the person or thing from which it exhales, and the qualities of which can only be recognized by mind. Because one mind can read another, by the reaching out of its faculties, does not prove that it is anything but the qualities of mind that does it. Mind is not magnetism any more than wine is water or a stone gold, and all the quibbling or caviling in the world will not make them anything else.

The supposed success of an animal magnetic influence upon dogs, we account for upon the principle that they, even the most vicious, have brains and intelligence in proportion to its amount. We have sufficient evidence to prove that they are clairvoyant as well as men, and can be taught or made to do many remarkable things that exhibit reason and forethought, and as it is natural, that after considerable excitement, that they would go to sleep. But the brother forgot to tell us how the dog was awakened, for according to the theory of magnetizers, no one could awaken the dog but those who put him to sleep.

But "one swallow never made a summer," nor would a dozen experiments like that given in detail prove that "animal magnetism," as they suppose, had anything to do with putting the dog to sleep, for we know full well, and could illustrate it with cases in detail, were it necessary, that the assuming of a fixed position, by any one, before vicious dogs, even when not chained, has made them sink away without any other effort than a fixed position, independent of will power or anything else. We therefore hold that appearances are not always facts, and that the gentlemen were mistaken as to their "animal magnetic" influence. The "animal magnetic" idea is evil, because it misleads those who are uninformed in regard to the truth, places them in ridiculous positions, and gives them false impressions.

We are well aware that those who are made to believe that others have power over them can be made to do anything, however ridiculous, dishonest, and even criminal; or, as Bro. Mendenhall says in his last article, "the magnetist can impose upon the rights of his subjects, when under his control, by infusing his own poisonous thoughts, desires or intentions," etc. These facts and acknowledgments it would be well for the public to remember, as well as that the same doctrines have been proclaimed from the rostrum by its advocates, who still persist in upholding such a doctrine fraught with such fearful consequences; and if such assumed powers are not crushed out by public opinion, will they not sap the very foundation of our independence and social relations?

It cannot be denied that if women are made to believe that men have a power over them, they may be imposed upon; but let them be taught the truth, or that such a power is imaginary and impossible, and they will flout at such an influence and defy such machinations. How any one, sir, who has the welfare of humanity at heart, can uphold a doctrine fraught with such evil possibilities, we cannot apprehend; but as we depend upon the good sense of the masses, and feel that they in time will winnow the wheat from the chaff, we will abide the time; but we wish to be distinctly understood that we deprecate its doctrines, deny that it is of any use, and will write against it, as long as we can wield a pen.

Yes, the animal magnetic doctrines are evil, because they rob those who have been falsely taught of their independence, and gives them no compensation in return. We have demonstrated that it has no curative powers outside of faith or a belief that the patient may have, that good will result from it. Dr. Child, who entered the so-called "magnetic state" (as he supposed) by spirit power, a hundred times, did so without relief, until he was taught by us to use his will power while in the condition.

But let us suppose that Bro. Mendenhall, or any other person who believes in a magnetic or vitapathic influence, have a patient in the so-called magnetic or vitapathic influence. Will the simple fact of his being in the state or under treatment cure the disease? We answer emphatically, no! that it will not, nor will any one have the hardihood to say that it will, and unless the mind of the patient be directed to the disease, in some way, and a desire be felt or a resolution be made by the patient, no cure or relief will follow. We therefore ask was it not the desire, the will, or the mind of the patient that effected the cure, and not magnetism?

It would be well if this hint were remembered by all, and humanity will be benefitted as it shall be practically applied. But again, suppose that

magnetizers have patients in this condition, who believe as they do—are they not at their mercy? must they not apparently get them into the state, and according to their belief take them out of it. Again, let us suppose that one of their patients is taken suddenly ill, and the "operator" is nowhere to be found, must the patient suffer until he returns, even if he should be a thousand miles away? Or, if one of his patients should get into the condition because he believed that the "operator" would him to do so (which has often happened) must he remain in the condition until the operator is found to awaken him?

Cases might and indeed do occur, in which it would be necessary for the "operator" to be always within call, or dangling at the heels of his patient, when if properly taught, he could do without the "operator's" services altogether, saving both trouble and expense.

"It is a poor tub that will not stand upon its own bottom," and if there were any truth in the "animal magnetic theory," why do those who advocate it, use other peoples bricks to build their "animal magnetic" houses? We protest against their doing so, or of using our lime and sand to plaster them, that they may have a seeming appearance. "Animal magnetism" is an evil, because it is a false assumption, retards progress, by a misstatement of facts, "And to-day," as the spirit of General Nathaniel Green says, in your issue of the 19th of August, "The majority are held by a superstitious magnetic force that they do not begin to realize." "We feel," he continues, "That the hour is coming, when something must be done—when men and women either must become Spiritualists, sufficiently to know this is the case, or there must be a force to crush out the individuality of every human being," and we would add, let but the idea of a magnetic influence get the upper hand, and you will have, and experience all the evils the spirit has predicted. "Animal magnetism" is the evil, because spirits as well as men, assume that it accounts for everything.

Its advocates solve all difficult questions by saying, Oh! it is magnetism, and that settles it with them, but they never inform us whether it is the mineral, or the supposed animal variety. They mix them up so terribly that they cannot define either. Spirits, too, unhappily make "random shots" in regard to magnetism as well as men, and the assertions of the spirit of Voltaire, in your last issue, is a fair specimen of how little is known in regard to it, even by spirits of the better class.

Why, sir, if you were to ask some of them why two and two makes four, ten to one, if puzzled, they would answer, Oh, it is magnetism; or if asked why a steel spring is elastic, or the strings of a violin vibrate, it is more than likely that you would get the same answer. Now, sir, the day for unsatisfactory answers from spirits or men to pass current is past, as well as the stories about snake charming, magnetic cures, or putting dogs to sleep by animal magnetism. The "age of reason" must have other solutions, or the masses who reflect will not accept them.

It would be well, therefore, if spirits as well as men, whether giving their ideas at seances, or promulgating doctrines from the rostrum, would note the fact that reasons, and not assertions, are in demand. The idea of an "animal magnetic influence" is evil, because it has taught mediums that they have no power to resist magnetizers or the unhappy control of spirits, many of whom are consequently obsessed, the best part of their lives, and are entirely at the mercy of spirits in or out of the body, of which Mr. Gordon is a walking proof.

This is a fact that cannot be denied, and is an evil which cries aloud for reform, and can only be remedied by a knowledge of the truth, viz.: that men and women "are of right" independent beings; and have an innate power to resist all enslavement, if the proper effort be truly made, and knowing this, it is their own fault if they submit to the soul's slavery, that every thought revolts at, nature abhors, and the laws of life and happiness condemn. The idea of an animal magnetic power in any one is especially evil, because it retards Spiritualism in all its phases, and stands in the way of truth.

Spirits as well as men, therefore, would do well to study the situation, and if they desire to cure diseases, reform the world, or to make a Paradise where misery and error now reign, we say to them, grasp the truth! namely, that all the phenomena, heretofore ascribed to "animal magnetism" are the result of the qualities of mind, whether it is in a natural, or the more sensitive stativolic condition.

WM. BAKER FAIRNESTOCK, M. D.

Lancaster, Aug. 26th, 1882.

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